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**ARCHITECTS
OF
ARYA SAMAJ**

**SVAMI VIRAJANAND
&
SVAMI DAYANANDA**

SVAMI SATYA PRAKASH SARASVATI

**RATNA KUMARISVADHYAYA SANSTHANA
ALLAHABAD**

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&
SVAMI DAYANANDA

ARCHITECTS OF
THE ARYA SAMAJ

the Preceptor & the Pupil

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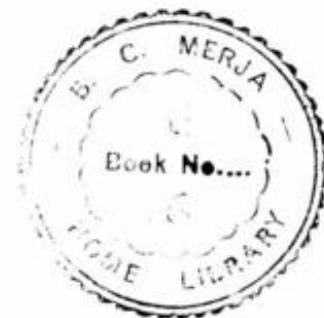
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PREFACE

In 1971, after my Sannyasa, I had the opportunity of visiting East African Countries, now known as KENYA, UGANDA, and TANZANIA. In my next visit, my friend Sri Achradas of Nairobi asked me if I could edit a book in English for the Arya Samaj, Nairobi, on the great personalities of the Arya Samaj who may really be called as the Architects of this great mission. I assured him that I would ask some of my young associates in India who would collect the necessary details and write out the draft which I agreed to edit. This work was entrusted to Dr. Usha Jyotishmati, M. Sc., D. Phil. and Acarya Dr. Sudyumna, M. A., D. Phil, who were closely associated with me at Allahabad.

For certain difficulties, Arya Samaj, Nairobi, bailed out from the project. I am glad, that the Ratna Kumari Svadhyaya Sansthana has kindly agreed to assist in the publication. For the present, we are bringing out a small volume on the life-sketch of Svami Virjananda and Svami Dayananda - the preceptor and the pupil. The other volumes shall follow by and by.

Aug. 1, 1986

SVAMI SATYA PRAKASH,
Editor.

PART I

SVĀMĪ VIRAJĀNANDA SARASVATĪ

[1778—1868]

Virajānanda, commonly known as Svāmī Virajānanda Sarasvatī, and also as Daṇḍī Virajānanda Svāmī, was the distinguished teacher of Dayānanda Sarasvatī, the founder of the Arya Samaj movement in India and abroad. It was, in fact, Dayānanda that discovered in Virajānanda, a teacher of remarkable insight, and Virajānanda saw in Dayānanda a great pupil who could bring about a renaissance in the superstition-ridden India. The French Savant Romain Rolland, in his well-known book, *Prophets of the New India*, writes as follows :

Dayānanda found at Mathura an old Guru (a preceptor and teacher) even more implacable than himself in his condemnation of all weakness and in hatred of superstition. a Sannyāsin, blind from infancy and from the age eleven, quite alone in the world, a learned man, a terrible man, Svāmī Virajānanda Sarasvatī.

In the early part of his life, Dayānanda tried his best to find out a teacher of his satisfaction, and ultimately he got one in this blind saint, a grammarian of high repute. In all his works, great and small, Dayānanda with humility introduces himself as the disciple of Virajānanda, and expresses his indebtedness to him. Later in his life, when the news of the death of Virajānanda (which occurred on

September 14, 1868) reached Dayananda, he so spoke ; "Today the glorious Sun of the Vedic Grammar has set" ; and in these few chosen words aptly summarized the greatness of his teacher.

Early Life

Very little is known of the early life of Virajananda; in fact, we do not even know his early name. According to the traditions of India, it is not necessary that the early name would continue, after one becomes a Sannyasin, the *renounced*. After entering into the holy discipline of Sannyasa, the name given to this blind saint was Virajananda, and since then we have known him with this name.

Virajananda was born in the village of Gangapur, situated on the Boye river near Kartarpur (a place near Jullundur) in the Punjab. His father, Narayana-datta, was a Sarasvata Brahmana of Bharadvaja Gotra. We are not sure of the exact date of birth, but it could be easily some where in the year of 1778 or 1779, since, Dayananda has said at one place that Virajananda was about 81 years of age when he met him for first time (i.e., in 1860). Virajananda is said to have lost both of his eyes as an after-effect of small-pox at the tender age of five. Having been born traditionally in a Brahmana family, it is said that he had his *yajnopavita* (the sacred thread) ceremony at the age of eight, and he had his first

lessons of the Sanskrit grammar from his father Narayana-datta. When he was scarcely twelve, his father and mother both died, and then he was left an orphan, with no body to look after him. Though a blind, he was very intelligent, and is said to have possessed stupendous memory.

Left an orphan, also in the world, further handicapped by his blindness, Virajananda had to carve his own life. His attitude towards mundane living was altogether changed. He could never have an affection and love of a settled home. He had a distant uncle and an aunt; but they were also hostile to the blind orphan. All he received from them were taunts and disgrace. With this frustration, and with a glowing light within, Virajananda had to leave his home whilst he was fourteen or fifteen years of age. Quietly he left and proceeded towards Hardwar and Rishikesh, the two well known pilgrimages near the Himalayas, in Uttar Pradesh not very far from Punjab. We have been told by his biographers, that the blind young man roamed about a lot in the dense forests of the Himalayas for a period of three years, living on meagre roots, tubers and fruits, and devoting his time in meditation and repetition of the Vedic *Gayatri* Mantra. It is said, that suddenly he listened to an inner voice speaking to him, as if, the following words : "Whatever was to happen to you has happened ; worry not ; go ahead ; go away from here now."

The Blind Saint and his Roamings

From Rishikesh, Virajānanda went to Kankhal, near Hardwar, where he met a learned Sannyāsin, known Svāmī Pūrṇananda (or Svāmī Pūrṇāśrama), who agreed to initiate him to *Sannyasa*, and gave him the name Virajānanda Sarasvatī. After having taken *dikṣa* (initiation) from him, he took to the study of grammar, and finished such works as the *Avṛtti* (अवृत्ति), the *Sūtramālā* (सूत्रमाला) and the *Kaumudī* (कौमुदी). Then Virajānanda proceeded to Varanasi for further intensive studies of the Sanskrit Grammar. At Varanasi, whilst he was being taught by his seniors, he was helping and coaching junior pupils too, and in the process of teaching them, he introduced his own innovations in the study of the Sanskrit grammar. He must have been of twenty-two years of age these days.

Though blind and handicapped, he took upon himself the task of performing a country-wide pilgrimage. This journey was neither safe nor easy. Once at a lonely place he was attacked by a gang of dacoits. When he raised an alarm, a Sardar of Gwalior who was camping nearby, sent his servant to see what the trouble was. The dacoits fled on the approach of the servant. When interrogated and asked, Virajānanda started speaking in Sanskrit, which the poor servant did not follow. Fortunately, the Sardar had a Pandit (a man who knows Sanskrit and scriptures) in his company. The Pandit came to Virajānanda.

talked to him and took the blind stranger to the Sardar. The Sardar, finding the vagrant blind Sannyāsin speaking fluently *chaste* Sanskrit, was so much impressed that he took Virajānanda under his protection and care.

After some time, Virajānanda took leave of the Sardar and proceeded for a further journey towards Gaya, a place in Bihar, and regarded as the holy one for the religious rituals. There he continued his studies of the Sanskrit grammar. Then he proceeded to Calcutta, where he did not stay long; he returned to the Gangetic plane, to the districts lying between the holy rivers of the Ganga and the Yamuna. In the district of Etah, there is a small place known as Soron (सोरों or Sukaraksetra, a holy pilgrimage, connected with myth of God, incarnated in the body of a Boar). At Soron, there is a Varāha-temple (the idol of Boar; one of the twenty-four incarnations of Viṣṇu in the Pauranic mythology). Then he moved to the banks of the Ganga, a little away from Soron, and settled down at *Gadiya-ghat* or the *Gaudiya-Ghat*, where, the Vaiṣṇava Saint from Bengal, Caitanya (also known as Gaurāṅgādeva) four hundred years ago is said to have taken his bath during his pilgrimage to the holy cities in Uttar Pradesh. Here too, Virajānanda continued his studies of grammar, and also taught his pupils in turn.

With Maharaja of Alwar

One day, it so happened that whilst standing in the midst of the river as usual in the morning Virajānanda was reciting his favourite *Vishnu-stotra* (chants in praise of Lord Visnu), his Holy Highness, Maharaja Vinaya Singh of Alwar, was present there. He was very much impressed with the sweet melodious voice of the blind young Sannyāsin. He requested him to accompany him to Alwar. And the suprising words with which Virajānanda answered the king were; "You are a king, engrossed in worldly riches and attachments; I am a Sadhu and Yogi. There is nothing common between us. How then can we two be together?" But the Maharaja followed him to his little hut and repeatedly requested. When insisted upon so much, Virajānanda agreed to go with the Maharaja on the condition that the latter would promise to study Sanskrit with him three hours everyday. The Maharaja agreed to the condition, and Virajānanda went to Alwar, and stayed there as a royal guest.

We are told that Virajānanda composed a small book for the study of the Maharaja, the book named as *śabda-bodha* (शब्द-बोध). The Maharaja, was very punctual and regular in his studies: but one day, he was busy otherwise, and could not come to Virajānanda for his usual lessons. This annoyed the teacher, and Virajānanda left Alwar, leaving all his belongings there as such, his clothes and his books. This is an incident of 1844-45. From Alwar

he proceeded to Bharatpur where he was very well received by the prince, Maharaja Balwant Singh. Then he stayed with one of his old pupils, Angadram, in the Āśrama of Mathuradas. He fell ill here, and when recovered, left Soron (सोरों) for Mursan (मुरसान), a village not very far from there. Here he was well received by Raja Virkram Singh, but here too he did not stay long. Finally, he came to the holy city of Mathura, the city associated with the name of Lord Krishna.

By now, Virajānanda had gained an ample experience. Uptill now, he was teaching casual students only. There were no fixed hours of study, and no fixed syllabus. The Sanskrit schools in this country were all disorganized; they lacked in motive force. A good deal of the Sanskrit literature was spurious. There were interpolations in almost all the ancient texts. It was difficult to discriminate between what was original and what had been mixed up. At Mathura, Virajānanda wanted to have a school on his own plain, where he could teach pupils Sanskrit grammar, Sanskrit literature, religion and culture. Mathura, in the days of Virajānanda, was a good centre of learning, and students from long distance used to come to this city for the study of literature and Indian theology.

Concept of Ārsa and Anārsa in Literature

But Virajānanda was keen on teaching the *arsa* (अर्ष) literature, that is the literature of the old Vedic Ṛsis and

not of the teachers of the Pauranic-age. We shall take up the difference between the *arsa* (आर्ष) and non-*arsa* (*anarsa* अनार्ष) meaning literature of the *rsis* and of the non-*rsis* respectively. Later on Virajānanda decided to establish a regular *Pathshala* (पाठशाला, a school) for imparting to his pupils knowledge of Sanskrit theology and culture. The first one was opened at Brahma Narayan temple at Mathura, but it had to be closed down after two months. Then he took a house on rent for his residence and removed the Pathshala to this place, which was situated on the public road going from the Holi Darvaza Viśrama Ghat (विश्रामघाट) on the Yamuna river. It was a two storied building, neither attractive nor having an appearance of a regular school. But who could have believed that in this little unimposing building, the future of India was being carved out. As we shall see later on, under the roof of this building, Dayānanda, one of the greatest sons of mankind, received instructions from one of the greatest masters of all times, Virajānanda. Not the lofty structures of stones, and bricks make a man; it is a man that carves out another man. Here in a hutment, we find a great teacher and a great pupil dreaming to reshape India on new lines, free from superstition, dogmas and evil traditions.

Virajānanda settled down in this house with a restful life and began to teach his pupils, with earnestness. As the reputation grew, the number of students also swelled. Virajānanda was at times against the traditional methods

of teaching; and whenever he thought necessary, he introduced new ideas and innovations. This brought popularity to him and to his school. The expenses of the Pathshala were borne by Maharaja Balwant Singh of Bharatpur, Maharaja Ram Singh of Jaipur and Maharaja Vinai Singh of Alwar. The Pathshala also got financial help from the donations of visitors and friends.

Mathura, a Place of Activity

During those days, Mathura became a centre of the activities of the wealthy Seths (they were big business magnates, money-lenders and hoarders of wealth). They had a great prestige in the society and many of them acted as treasurers of several stately princes. These Seths had taken over the control of Hindu temples at Mathura also; many of them had given generous donations to them also. And they were thus *defacto* custodians of these temples.

Of these Seths and their agents was one Parekhji, a rich magnate from Gujrat, and a follower of the Vaiṣṇava sect. He was in great confidence of Maharaja Scindia of Gwalior, and he had amassed a good fortune at Gwalior under his patronage. After some time Parekhji left Gwalior and came down to Mathura. Here he built the magnificent temple of *Dwarakadhisha*, and donated a huge fortune for its maintenance. Parekhji had no son, and so he bequeathed his property to Seth Maniram's eldest

son Lakshmichand. Lakshmichand had another brother Radhakrishna, who originally belonged to the Jain faith, but had now accepted Vaiṣṇavism as his cult, to which he was initiated by one known as Rangācārya. This Rangācārya had played a great role in the life of Virajānanda and Dayānanda both.

There is temple at Govardhan, not far from Mathura; it had a priest Srinivāsācārya; Rangācārya became his cook, but later on, he got into his favour so much so that he was chosen to be the successor of Srinivāsācārya in the Govardhan Temple. Radhakrishna and his brother Govind Das both become disciples of Rangācārya (1844-48). Their enthusiasm for Vaiṣṇavism knew no bounds; they built a great temple at Brindaban at cost of 45 lakhs of rupees; the temple was named as the *Sethji-ka-Mandir* with an idol of Ranga ji. Rangācārya became the high priest of this temple, for the maintenance of which a property of thirty-three villages was assigned.

There came to Mathura, another scholar of repute, who had specialized in Sanskrit grammar and the Nyaya (the dialectics) and he was known to the preceptor of Rangācārya. He had thus a popularity and large following. A rumour was spread in the city that there would be a *Shāstrārtha* (public academic discussion) between Virajānanda and Krishna Shastri, the preceptor of Rangācārya. But Seth Radhakrishna, aware of the profound learning, the superb memory and dialectical skill of

Virajānanda, did not appreciate the idea of having this public discourse, in which Krishna Shastri was sure to be defeated. And so it was decided to send two of the disciples of Krishna Shastri, Lakṣaṇamaṇa Jyotisi and Modhamudhya Pandita, for the *Sāstrārtha* (the public debate) with Virajānanda. But the blind sannyāsin refused to enter into the debate with the disciples. He wanted Krishna Shastri himself to come forward and this he insisted. As the Seth was unwilling to entertain the idea of his Guru's defeat, only the two disciples of the Shastri participated in the *Sāstrārtha*. The stake was Rs. 500, the two disputants giving Rs. 200 each, and the Seth contributing Rs. 100. And the Seth became the self-appointed presiding officer over the debate, and acted as the umpire.

Saṣṭrārtha : Public Debate

One would like to know some details of this debate or the *Sāstrārtha*. No theological or doctrinal principle was involved and the arguments started on a simple grammatical issue. In the *Sidhanta Kaumudī*, the popular text of Sanskrit Grammar, while commenting on a Sutra of Pāṇini's authoritative Grammar, known as the *Astadhyayir*, a compound word *Ajadyuktih* (अजायुक्तिः) occurs. The dispute was whether the word is *ṣaṣṭhi-tatpurusa* (षष्ठी-तत्पुरुष), (genitive tatpurusa in Samāsa) or a *saptami-tatpurusa* (सप्तमी-तत्पुरुष) (locative tatpurusa) compound. In the opinion of Virajānanda, it was genitive

whilst other party took the side of locative or *saptami*. Virajānanda based his view-point, as supported by the Vedic Grammars, as of Pāṇini (who is regarded a *Ṛgi*, and hence his book is known as *arsa*) (one composed by *Ṛgi*). The *ārṣa*-literature is held more in esteem than the *anārṣa* one, composed by non-*ṛsis*. According to Virajānanda, the *ārṣa* books were the only authoritative ones. And there is no doubt, that the compound *ajadukti* is the genitive tatpuruṣa, and could be in no way the locative.

The place of the public debate was the temple of Gautama Narayana. The disciples of both the sides assembled there for participation with unusual enthusiasm. Hardly a few minutes had passed that Seth-anxious to secure triumph for his group, declared that Shastri's disciples had won the debate. But in his heart of heart, he knew that the reality was otherwise, and therefore, though he declared the debate in favour of Shastri's disciples, he did not award Rs. 500 to any of them. But to secure the public applause, he distributed the sum among the Chaube's (a priestly class) of Mathura.

But the matter did not end there : there was a good deal of talk among those who knew even a bit of grammar. The consensus was against the verdict of the Seth. And so, the Seth sent a man with a large sum of money to Varanasi (the reputed ancient city of Northern India known for oriental learning) to get the verdict of Pandits in favour of his protege. Beyond the expectation of anybody, the Pandits were literally

purchased by money, and they, against their conscience, gave verdict in favour of the disciples of Shastri. Krishna Shastri was thus declared a victor.

Demoralization of letters of authority

Virajānanda was very much annoyed at the behaviour of the Varanasi Pandits; he wanted to know the grounds on which the verdict was given. The Pandits knew that Virajānanda's contention was correct, and therefore, finally they gave him the following answer; Virajānanda's contention is true, but since they have once given a verdict in favour of Shastri they cannot go back on their decision, and nothing further can be done.

This reply was given verbally, not in writing, this further enraged Virajānanda, for he could never have believed that the Pandits of Varanasi could be so greedy as to be purchased on academic issues by money.

The Collector of Mathura was a European. Virajānanda filed a complaint against the Seth (Radhakrishna) that he had by unfair means cheated him of a sum of Rs. 200, and that either the Seth should return the amount to him or the Collector should arrange for another regular *Sāstrārtha* between him and Krishna Shastri. The Collector, knew the influence of the rich people on the side of Krishna Shastri, and therefore, he advised Virajānanda not to pursue the matter and to keep quiet. Virajānanda tried from other quarters also the same, but got the same answer. In sheer

disgust, Virajānanda composed a satire on the Pandits of Varanasi with the initial line as "*Katham Kasi Vidusmaṣi*" (कथं काशी विदुस्मती,) meaning, "What are the Pandits of Varanasi like."

This incident proved to be a landmark in the life of Virajānanda, and consequently, in the life of Dayānanda, and in fact, in the life of the whole of India. There was another very significant incident in the life of Virajānanda. After the disgust from the results of the above Sāstrārtha, Virajānanda's mind was not at rest and was contemplating at something not known to him even. Whilst in this state of mind, one day it so happened that his attention was directed to the recitation the Pānini's *Aṣṭadhyāyī* by a Deccan Pandit. In fact, the Pandit had been reciting the whole text everyday regularly, but normally, Virajānanda did not care for this recitation. This day, being in a contemplative mood, he saw a flash of light, as if; and in that flash, he realized the significance of this great work of Pānini. Virajānanda carefully listened to this recitation from beginning to the end, and as one of his biographers says, his clear intellect told him that Pānini's *Aṣṭadhyāyī* was the only true guide to understand the ancient scriptures in the Vedic language. He found that Pānini's Sutra *Kartr Karmanoh Kṛti* (कर्तृ कर्मणोः कृति) fully justified his claims in the above mentioned debate with Krishna Shastri.

This little incident brought about a great change in the entire outlook of Virajānanda. He fully got

convinced that it is only Pānini's *Aṣṭadhyāyī* that should be held as reliable and all other Sanskrit grammar as defective, spurious or non-authoritative. The Grammars of later composition, which he held unreliable, were the *Siddhanta Kaumudī* (सिद्धान्त कौमुदी), *Sekhara* (शेखर), the *Chandrika* (चन्द्रिका), the *Manorama* (मनोरमा) and the like. He without reservation and hesitation condemned their study as leading to grave errors at times.

In fact, this idea was given to Virajānanda by Svami Purnānanda (or Purnāśrama) at Hardwar also. He definitely had told Virajānanda that Pānini's *Aṣṭadhyāyī* was the only true and authentic grammar of the Sanskrit language, and it alone could give the true meanings of the Vedas and other texts of the Vedic literature.

Dawn of a new idea

Suddenly, another idea came to Virajānanda. The text that he had applied to the realm of the Sanskrit Grammar could also be applied to the other fields of literature. That was the dawn of a new idea. He could clearly see that so far as Indian ancient literature is concerned, there is definite line of demarcation, with characteristics entirely different and distinctive. The literature of the earliest days may be called as the *arṇa* (अर्ण), (pertaining to Ṛṣi) literature and of the post-Vedic period as the *anarṇa*

(अनार्य), (pertaining to non-R̥sis). The *arṣa* books were the only authoritative, non-superstitious, and free from dogma and credulity. These books represented the real Vedic thoughts. The other types of books were written by people, who might have been Ācāryas (आचार्य) but in no case R̥sis; they did not possess intuitive instinct and their literature led people to sectionalism, superstitions, dogmas and credulities.

In fact, the *arṣa* literature was the composition of the earliest times, based on the real theism and the sublime teachings of the Vedas. The literature of this period is free from idol worship, caste-system, and associate evils. The enlightened persons of this Age invoked God and Mother Nature only—none else a prophet or an incarnation. There was no idolatry in that period, there were no temples, churches or mosques and the life was simple and morality and civic sense very high. Man's religion of this period was natural, scientific and simple, and the values of life very high.

Virajānanda is to be given the credit of applying some preliminary tests to find out whether and old Sanskrit composition belonged to the *arṣa* group or *anarṣa*. These tests are three and these tests are his discoveries. Virajānanda's pupil Dayānanda became the greatest exponent of these tests as we shall see later on.

Test Number One—The *anarṣa* (of the non-R̥sis) books never begin with the word *atha* (अथ), an

auspicious syllable meaning *now*. They always begin with some Pauranic invocation like *Sarasvatyai Namah* (सरस्वत्यै नमः), meaning, I bow down to Sarasvatī; *Durgāyai Namah* (दुर्गायै नमः), meaning, I bow down to Durga. On the other hand, the *arṣa* books begin with the word *OM* (ओं) or with *atha* (अथ), for example, the *Yoga Darśana* of Patañjali begins with *Atha Yogānūśāsanam* (अथयोगानुशासनम्), the *Brahma Sūtras* of Vyāsa begin with *Athato Brahma-Jijñāsa* (अथातो ब्रह्म जिज्ञासा) and the *Mahābhāṣya* begins with *Atha Śabda nūśāsanam* (अथशब्दानुशासनम्).

Test Number Two—The *anarṣa* books contain hatred and jealousy and narrowness of mind; they have restricted application. On the other hand, the *arṣa* books teach love and universality; they do neither speak of the glory of the rivers or hills or seas of one place as endowed with a special sanctity; they speak of God's universal glory; the Himalayas and the Vindhya are as sacred to them as the Alps, and the river Gaṅgā as holy as the river Thames. The *Siva Purāṇa* extols only the Lord Siva, whilst according to *Viṣṇu Purāṇa*, only Vaisnava cult is noble; the literature of the Śāktas condemns the cult of Śiva and Viṣṇu both. Each of them have a temple, a separate god or goddess and their own rituals, their own priests, all as blinds leading other blinds. In the *arṣa* literature, one

would find reference to the omnipresent and omnipotent Lord, who could be worshipped anywhere, in all countries and without the help of any idol or image and no meditation necessary.

Test Number Three—The ārga books are recognized as authentic by every section of Indian theology. They have been commented upon by scholars of divergent philosophies even. For example, the Vedas, the Brahma Sūtras and the Upanisads have been held in universal esteem by scholars of different philosophies, by Sankara, by Rāmānuja and host of others. Apply such tests and you would easily find whether an old Sanskrit text is authoritative or spurious.

This is the light that Dayānanda received whilst he sat at the feet of his Master, the blind saint of Mathura, Virajānanda.

A renowned Sannyāsin, named Ādityagiri came to Mathura, and gave recitations from the *Bhagavat Gītā*, an interpolated chapter in the *Mahābhārata*. Virajānanda sent his pupils Mohan Lal and Jugalkishore to tell him that the *Siddhānta Kaumudī*, a popular text book of the Sanskrit grammar was quite unreliable. Ādityagiri came to see Virajānanda, had a discussion with him and eventually accepted the position of the blind saint. Gangārāma Sāstri and Dharanidhara Naiyāyika, these two scholars also became convert to Virajānanda's views. A great public debate between

Virajānanda and the Guru of Rāṅgācārya (Anantācārya) took place for about three months at Mursan. Finding his position insecure, Anantācārya left Mursan on the pretext that he would carry on the discussion later on by correspondence. Another Sastrārtha took place between Virajānanda and another eminent scholar Gopālācārya, with Rāṅgācārya as umpire; the debate was on "Are there two kinds of interpretations or meanings according to the *Mahābhāṣya*, *abhyantara* (esoteric) and *bahya* (exoteric)?" Gopālācārya denied the proposition whilst Virajānanda supported it. In the presence of august assembly, Virajānanda set forth both the esoteric and exoteric meanings of, the *Mahābhāṣya Sūtra* "*Sarva-dhātuke Yak*" (सर्वधातुके यक्). Virajānanda's exposition was superb, and it astounded everyone present in the assembly, and the debate was declared to have ended in favour of Virajānanda.

Virajānanda very much wanted to write a commentary on the *Astādhyāyī*, (he had finished almost half of it) and also wrote a book of grammar the *Vākya-mimāṃsā* (वाक्यमीमांसा) but then in all humility, he did not complete them; he did not think himself worthy of authorship, (lest others may declare his as also *anārsa* and therefore, he asked his pupils to throw them away in waters of the river Yamunā.

Virajānanda had a great liking for teaching; he used to keep doors of his school closed, lest other might

come and disturb him. He had no time to waste and unnecessarily give audience to his visitors, who used to flock to him sometimes in huge numbers. Like a simple man, he used to sit on a mattress while teaching. He loved his pupils and the pupils paid to him their highest regards. He was very much of a disciplinarian, and took all cares about simple things even. He was very particular about the correct pronunciation of Sanskrit words.

Whilst he loved his pupils, he was very much of a terror too on occasions. Very often, he lost his temper on small negligences of his pupils. According to his biographers, he was a man of indomitable courage and fiery enthusiasm; no adversity, however great, could subdue his spirits.

But then he was a simple and loveable person, sometimes with childlike innocence. One night, whilst pondering over some knotty point, he suddenly got a solution. He became so excited, that though it was midnight, he went straight and knocked at the door of Udayaprakash, a pupil of his. He told him how the meaning of a certain *sūtra* had come to him like a flash of light; even Sheshaji (he meant Patañjali, the Commentator on Panini's Grammar) could not have thought better than this. With excitement, he said, "Please take it down just now lest I forget it."

Virajānanda was very simple in his meals, he usually lived on milk and fruits, sometimes on dates,

boiled in milk. At other times he took only a preparation of ginger. He was fond of a herb known as *Jyotismati*, which according to the Indian system of medicine, has the properties of promoting mental faculties.

Having not the clue of the difference between *ārśa* and *anārśa* literatures, Virajānanda became keen to propagate his views. He had a clear picture of the glorious India when she was a mighty nation, free from superstitions; this was in the pre-paurāṇic period; this was followed by a period which we can call as *paurāṇic* and the *post-paurāṇic*, during which India lost her prestige; it was an age of temples, idolatory sectarianism, caste distinctions and credulities; an age of incarnations and prophets, mediators and cheap religions.

Now Virajānanda was active, though handicapped by his blindness. He sought help of the Commissioner of Mathura, an administrative officer, to discourage the study of the *anārśa* literature and to encourage the study of the *ārśa*. It is rather difficult for a European and for that matter, any foreign scholar, to realize the subtle difference between these two schools of thought, and as administrators, these Europeans could not have been expected to take upon them the bother that was involved in such issues. And therefore, the Commissioner declined to intervene; he did not want to involve himself in personal or religious matters. To him, it

was not an academic issue, it amounted to religious interference.

At the Agra Durbar, 1859

In November, 1859, after the suppression of the Indian Mutiny, (a nation-wide badly organized freedom movement), Lord Canning, the Governor-General of India, held a Durbar at Agra, to which he invited all the Maharajas and the ruling princes. One of these invitees was Maharaja Ram Singh of Jaipur. Virajānanda had some regards for these princes and he thought he ought to seek help from this Maharaja already known for his catholicity and benevolence. Virajānanda proceeded to Agra, met Maharaja personally, and asked him to convene an International Conference (the *Sarva-bhauma Sabhā*) for drawing a scheme of national education, and for teaching *Ārya* literature. In the course of his discussion, he denounced the recently compiled grammars who have done more harm than good in our Vedic studies. Virajānanda's sentiments would be seen in the following passage :

Maharaja, there is a great scarcity of true Kṣatriyas and Dharma cannot be protected except by the Kṣatriyas, (he meant state patronage). Hence the country is without true Dharma, and the Brahmanas are without the Vedas. Sāstras after Sāstras have come into existence but they are all false. You, Maharaja, possess

some qualities of true Kṣatriya, and you hold a foremost position. I have come to you to ask you to convene an All India Assembly, and to invite all the learned Pandits (scholars) of India to attend it and yourself become convenor or patron of this Assembly and send invitations to the various rulers of the Indian States. I will come there and place before the gathering the merits of the various books.

I will expose the errors of the *Kaumudi*, and other books on Grammar and prove that Panini's *Astadhyayi*, and Patañjali's *Mahabhasya* are authorities on grammar, that the Purāṇas and the Tantras are false and have no authority. I will then establish fully that the Vedic Dharma is the only true and eternal faith. I will present an address to you as Protector of the Faith so that whatever Sāstras are proved in that Assembly as true, may be taught in future and the untrue Sastras be rejected every where, and a proclamation be sent to every place in India to that effect. With this aim, an All-India Assembly should be convened.

It would be clear from this passage how eager Virajānanda was to propagate his views in the interest of India. He had a vision. In the above passage,

one would find a foundation of that lofty structure of which the real architect became Dayānanda. As an expression of obligation to the great saint for this clue, Dayananda, has with humility always addressed Virajānanda with epithets such as *Parivrājakācārya* and *Paramhansa* in his acknowledgements at the close of his books.

Maharaja Ram Singh expressed his regrets, though he had very much appreciated the ideas of the blind saint. He promised to convene such an Assembly on his return to Jaipur. Maharaja was, however, discouraged by his Pandits and such an Assembly could not be convened. Virajānanda was not disheartened; he further pursued the matter and turn by turn, approached the Maharaja Ranvir Singh of Kashmir and Maharaja Jiyaji Rao of Gwalior; but here too he did not get response. The traditional Pandits with vested interests always stood in the way of convening an Assembly of the kind contemplated by Virajānanda. As we shall see, it needed a person of the courage of Dayānanda to inspire India on non-traditional lines, unknown to the old orthodoxy.

Virajānanda was bold and courageous, but he had the physical handicaps, and therefore, he was slightly worried. Dayananda, a Sannyāsin, left his home in Kathiawad during his early boyhood after having experienced certain bereavements in his family (the death of a sister of fourteen years, and the death of his uncle,

a very learned man with great qualities of head and heart). "Not one of the beings that ever lived in this world could escape the cold hands of death", thus he thought; "I too may be snatched away at any time and die." Such were his feelings. There had been another incident earlier. While he was keeping night's vigil in a Shiva temple on the Shivarātri day in the expectation that he would be able to have a glimpse or *Darsana* of the mighty Lord Shiva, according as the superstitions then prevailed in the Hindu Society. Dayānanda left his home in the search of truth to solve the riddles of life and to seek wisdom. He was in search of a teacher for this enlightenment.

Dayānanda joins Virajānanda

Virajānanda's reputation reached far and wide. Dayānanda came to Mathura to be at the feet of this great master; this was November 14, 1860. He halted at the Rangeshwari temple. Having settled there, one day he went to the house of Virajānanda, and knocked at the door. Virajananda asked the stranger who he was. Both were unknown to each other; of course Virajānanda's reputation as a great Grammarian brought Dayānanda to this door. Answer : Dayananda Sarasvati. Another question : What do you want ? What has brought you here ? Answer : I would like to be your pupil, if you kindly accept. Further questioned : What have you read ? On this Dayānanda replied that he had read Vyākaraṇa (grammar) and some books.

The door was opened and Dayananda went in, bowed with humility and sat down on the floor. The conversation proceeded. Virajananda imposed a condition before he could have accepted Dayananda to be his pupil. He said something like this : Dayananda, you should forget all that you have so far learnt from the *anārsa* books. So long as you are under the spell of the spurious and *anārsa* literature, you would never be able to see the light which you are in search of and which you could get by the study of the Vedic literature alone.

Virajananda further dilated on this point. This would be seen from the following passage :

Look here, Dayananda, the Sanskrit literature may be classified under two heads in regards to the dates of their composition; the ante-Mahābhārata and the post-Mahābhārata. The doctrines embodied in the Ante-Mahābhārata literature clearly indicate the high water mark of spiritual, moral and intellectual heights reached in ancient times by the Aryas. The books of that period were composed by Ṛsis (men with personal experience and intuition, free from malice and dogmas), who led noble lives and were pillars of light and strength to erring humanity. Their books are wholesome reading.

On the contrary, in the post-Mahābhārata period, however, the study of those works has been neglected; and intensely prejudiced, and narrow-minded men have written books, the study of which has brought to ruin the cause of Dharma (righteousness). You, therefore, shall to adjure those books that are the works of authors of vested interests and study only the *Ṛsi-Kṛta granthas* (the *ārsa* books i. e., of the great seers).

This was a new revelation to Dayananda. Here he found in Virajananda a new *guru* (preceptor), the like of whom he had never met. Virajananda was right-fully prejudiced against Bhattoji Diksita, the author of the *Siddhānta Kāumudī* (then a very popular text book of the Sanskrit Grammar) that he used to ask his pupils to beat the name of Bhattoji with shoes so that pupils may have no respect whatever left for him and his grammar. On the insistence of Virajananda, it is so said, that Dayananda had to throw into the Yamuna river, all the *anārsa* books he had with him.

Another incident would further show how bitter Virajananda was towards the *anārsa* literature. Mr. Priestley, officiating Collector of Mathura, having heard of the details of the saintly life of Virajananda, and his deep scholarship paid him a visit and enquired if he could do any thing for him. On this, Virajananda rep-

lied. "Will you really help me? If so, will you kindly collect all the copies of the *Siddhanta Kaumudi* by Bhattoji Diksita available at Mathura, and ask someone to burn them or throw them over into the Yamuna river?"

Dayananda's Pledge to Virajananda

Virajananda became fond of Dayananda. He became his most favourite pupil; he used to call him *Kālajihva* (one whose tongue completely destroys untruth) and *Hullakkara* (meaning, firm as a rock). It is so said, that Dayananda spent two and a half years with Virajananda. At the time of his taking leave from the guru, he took half a seer (1 lb.) of cloves for Dayananda and nothing else worth presenting to his teacher as *guru-daksina*. Virajananda also knew that Dayananda, being a Sannyasin, could not have afforded to present anything valuable or costly. We are told by the biographers, that on this occasion, Virajananda said to his worthy disciple, "O Dayananda; I demand from you something else as the parting present (*guru-dakṣiṇā*). Take a vow, (and this would be your present to me) before me that so long as you would live, you shall work incessantly to spread the study of the *ṛsa* literature and the true knowledge of the Vedas, and condemn the literature which teaches false doctrines. Will you promise to lay your life even, if necessary, in re-establishing the Vedic religion. This is my *guru-*

daksina (the parting present from a pupil to his teacher)". Dayananda with all humanity and reverence accepted it. And we know, Dayananda kept his promise. This is an incident of 1863.

We do not know much of the details of the life of Virajananda since Dayananda had left him. Virajananda had executed a will of his meagre belongings in favour of his pupil Yugalkishore, and we are told, he died on September 14, 1868 at a ripe age of 89-90 years (Monday, Āsvina Kṛṣṇa, 1925 Vikrami). This is the biographical data of a person who created a history, and with whom Dayananda completed his education, and who charged him with the duty of inaugurating a mission to purge Hinduism of all the evils that had found admittance into it.

We shall conclude this description with an estimate of the great personality by another great man of India, Lajpat Rai, a great nationalist, and one of the leaders of Indian Freedom Movement. He says: (about the meeting of Dayananda and Virajananda :

"It was a meeting of two kindered souls, brethren of the same mystic but scattered order, Virajananda had outgrown his education. His hatred of image-worship, of superstition, of the pettiness of current Hindu life, and of the traditional system of teaching, was a consuming fire. He had intolerance of the true

iconoclast. His soul was full of the purity and greatness of the past. By incessant labour and constant concentration of mind, he had acquired a mastery of Sanskrit language and literature, of all the intellectual treasure therein, such as had no equal, no rival, in that part of India in his time. His vision was clear and his intellect of a very superior order. He had an intuitive faculty of separating the chaff from the grain. He dissected and analyzed everything that fell within the range of his observation and study, and he thereby acquired a special qualification to lay his finger on the weak points of current Hindu thought and Hindu religion. He could see clearly where the fault lay. Moreover, he was morally fearless. He expressed what he thought, he uttered what he believed. His denunciation of the popular gods, of the popular modes of worship, and of the popular method of teaching, was trenchant and merciless. He spread no one, and in consequence was in his turn intensely hated and denounced by the teachers of popular Hinduism and their patrons. Yet such was the prestige of the character, his reputation and his learning, that, in spite of his blindness, students flocked to him for study, though few could stay long enough to receive the full benefit thereof, since

his temper was rather sharp. Nor did he ever suffer privation. Hindus of wealth and position disliked him, but they attended to his wants and kept him well provided with the necessities of his life.'

Choronology

Birth 1778 A.D. (1834 Vikrami)
 Left the house 1791 (1848 V)
 At Hrsi-Keśa 1793-96 (1850-53 V)
 At Kashi 1800 (1857 V)
 At Alwar 1832 April (1889, Vaishakha)
 At Mathura 1845 (1902 V)
 Ārsa-anārsa concept 1859 (1916 V)
 With Dayananda 1860-63 (1917-19 V)
 Udaya-prakash 1863-64 (1920-21 V)
 Death 14th September, 1868 (1925 V)

PART II

DAYĀNANDA SARASVATĪ

[1824—1883]

We now definitely know that Dayānanda was born in 1824 on an uncertain date in the Morvi State (Kathia-wad), at a small township or taluka, Tankarā. His father Karshanji Lalji Tiwari belonged to an Audichya family of the Samavedic Brahmanas and he gave to his son a name Dayaram Mulshankar, known as Mulji.

Very little is known about the early career of Dayānanda Sarasvati, known as Mahārṣi Dayānanda Sarasvati, the founder of the Arya Samaj, and one of the greatest personalities of the nineteenth century in the circle of theology, philosophy, nationalism and social reforms. Being a Sannyasin, he hesitated in giving his personal accounts. But when insisted upon by the Theosophist friends, he dictated a few notes in Hindi. These notes comprise the AUTOBIOGRAPHY, which has been again published by the Theosophical Publishing House, Adyar, Madras. This historical document was written or dictated by Dayānanda Sarasvati expressly for *The Theosophist*, then edited by H. P. Blavatsky. It was translated from Hindi and published in

October, 1879, December, 1881, July, 1882, February, 1882, March, 1882, May, 1882 and March, 1880. It has been reprinted by Theosophical Publishing House in 1952. We are giving extracts from this Autobiography, particularly for the early period of Dayānanda's life.

Dayānanda's Own Narrative

Family—It was in a Brahmin family of the Audichya caste, in a town belonging to the Rajah of Morvi in the province of Kathiawar, that in the year of Samvat, 1881, I, now known as Dayānanda Sarasvati, was born. If I have from the first refrained from giving the names of my father and of the town in which my family resides, it is because I have been prevented from doing so by my duty. Had any of my relatives heard again of me, they would have sought me out. And then, once more to face with them, it would have become incumbent upon me to follow them. I would have to touch money again, serve them, and attend to their wants. And thus the holy work of the Reform, to which I have wedded my whole life would have irretrievably suffered through my forced withdrawal from it.

Traditional Education

I was hardly five years of age when I began to study the Devanagari characters, and my parents and

all the elders commenced training me in the ways and practices of my caste and family ; making me learn by rote the long series of religious hymns, mantras, stanzas and commentaries. And I was but eight when I was invested with the sacred Brahmanical cord (triple thread), and taught Gayatri, Sandhyā with its practices, and the Yajurveda Samhitā preceded by the study of the *Rudrādhyāya*. As my family belonged to the śiva sect, their greatest aim was to get me initiated into its religious mysteries ; and thus I was early taught to worship the uncouth piece of clay representing śiva's emblem, known as *Pārthiva Linga*. But, as there is a good deal of fasting and various hardships connected with this worship, and I had the habit of taking early meals, my mother fearing for my health, opposed my daily practising it. But my father sternly insisted upon its necessity and this question finally became source of everlasting quarrels between them. Meanwhile, then I studied the Sanskrit grammar, learned the Vedas by heart, and accompanied my father to their shrines, temples, and places of Siva worship. His conversation ran invariably upon one topic : highest devotion and reverence must be paid to Siva, his worship being the most divine of all religious. It went on thus till I had reached my fourteenth year, when, having learned by heart the whole of the *Yajurveda Samhitā*, parts of the other Vedas, of the *Sabda Rupāvalī* and the grammar, my studies were completed.

Siva Rātri Enlightenment

As my father's was a banking house and as he held, moreover, the office-hereditary in my faith of a Jamadar, we were far from being poor, and things, so far, had gone very pleasantly. Wherever there was a Siva Purana to be read and explained, there my father was sure to take me along with him and finally, unmindful of my mother's remonstrances, he imperatively demanded that I should begin practising *Pārthiva Pūja* when the great day of gloom and fasting-called *Sivārātri* had arrived, this day following on the 13th of Badi¹ of (the month of) Māgha, my father, regardless of the protest that my strength might fail, commanded me to fast, adding that I had to be initiated on that night into the sacred legend, and participate in that night's long vigil in the temple of Siva. Accordingly, I followed him, along with other young men, who accompanied their parents. This vigil is divided into four parts called *praharas*, consisting of three hours each. Having completed my task, namely having sat up for the first two *praharas* till the hour of midnight, I marked that the *pūjaries*, or temple priests, and some of the laymen devotees, after having left the inner temple, had fallen asleep outside. Having been taught for years

1. *Badi* or the *Kṛṣṇa pakṣa* means the dark-half of the month whilst the moon wanes after the fullmoon; the other *pakṣa* is known as *sudi* on the *Sukla pakṣa*, whilst the moon waxes, after the new moon.

that by sleeping on that particular night, the worshipper lost all the good effect of his devotion, I tried to refrain from drowsiness by bathing my eye, now and then, with cold water. But my father was less fortunate. Unable to resist fatigue he was first to fall asleep, leaving me to watch alone.

From Idol to Imageless God

Thoughts upon thoughts crowded upon me and one question after another arose in my disturbed mind. Is it possible—I asked myself—that this semblance of man, the idol of a personal God, that I see bestriding his bull before me, and who, according to all religious accounts, walks about, eats, sleeps, and drinks; who can hold a trident in his hand, beat upon his *damaru* (drum), and pronounce curses upon men—is it possible that he can be the Mahadeva, the great Diety? The same who is invoked as the Lord of Kailāsa, the Supreme Being, and the divine hero of all the stories we read of him in his Purānas? Unable to resist such thoughts any longer, I awoke my father, abruptly asking him to enlighten me; to tell me whether this hideous emblem of Siva in the temple was identical with the Mahādeva (Great God) of the scriptures, or something else. “Why do you ask?” said my father. “Because”, I answered, “I feel it impossible to reconcile the idea of an Omnipotent, living God, with this idol, which allows the mice to run over his body and thus suffers his image to be polluted without the

slightest protest”. Then my father tried to explain to me that this stone representation of the Mahādeva of Kailāsa having been consecrated by the holy Brahmans, became, in consequence the god himself; and is worshiped and regarded as such; adding that as Siva cannot be perceived personally in this Kaliyuga—the age of mental darkness. Hence we have the idol in which the Mahādeva of Kailāsa is imagined by his votaries; this kind of worship pleasing the great Diety as much as if, instead of the emblem, he were there himself. But the explanation fell short of satisfying me, I could not, young as I was; help suspecting misinterpretation and sophistry in all this, feeling faint with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, only reiterating once more his command that I should not eat. But when, once home, I had told my mother of my hunger, she fed me with sweets, and I fell into a profound sleep.

In the morning, when my father had returned and learned that I had broken my fast, he felt very angry. He tried to impress me with the enormity of my sin; but do what he could, I could not bring myself to believe that idol and Mahādeva were one and the same god, and, therefore, could not comprehend why I should be made to fast for, and worship the former. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship, my ordinary study, which really left me little or rather no

time for anything else, In this, I was strongly supported by my mother, and even my uncle, who pleaded my case so well that my father had to yield at last and allow me to devote my whole attention to my studies. In consequence of this, I extended them to the *Nighantu*¹, *Purvamimamsa*², and other Satras, as well as to "*Karmakānda*" of the ritual.

First Bereavements

There were besides myself in the family two younger sisters and two brothers, the youngest of whom was born when I was already sixteen. On one memorable night, as we were attending a *nautch* festival at the house of a friend, a servant was despatched after us from home, with the terrible news that my sister, a girl of fourteen, had been just taken sick, with a mortal disease. Notwithstanding every medical assistance, my poor sister expired within four *ghatakas*³ after we had returned. It was my first bereavement, and the shock my heart received was great. While friends and relatives were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound reverie. It resulted in a series of long and sad meditations upon the instability of human life. "Not one of the beings that ever lived in

1. *Nighantu* may a medical work or a Vedic Lexicon of Yāska.

2. One of the six systems of Indian Philosophy, dealing with yajnas; author is Jaimini.

3. *Ghataka*—about half an hour.

this world could escape the cold hand of death", "I, too, may be snatched away at any time, and die." Whither then shall I turn for an expedient to alleviate this human misery, connected with our death-bed; where shall I find the assurance of, and means of attaining *Mukti*, the final bliss? It was there and then, that I came to the determination that I would find it, cost whatever it might, and thus save myself from the untold miseries of the dying moments of an unbeliever. The ultimate result of such meditations was to make me violently break, and for ever, with the mummeries of external mortification and penances, and the more to appreciate in the inward efforts of the soul.

Mental Turmoil : Aversion from Marriage

But I kept my determination secret, and allowed no one to fathom my innermost thoughts. I was just eighteen then. Soon after, an uncle, a very learned man and full of divine qualities, one who had shown for me the greatest tenderness and whose favourite I had been from my birth, expired also; his death leaving me in a state of utter dejection, and with a still profounder conviction settled in my mind that there was nothing stable in this world, nothing living for, or caring for, in a wordly life.

Although I had never allowed my parents to perceive what was the real state of my mind, I yet had been imprudent enough to confes to some friends how

repulsive seemed to me the bare idea of a married life. This was reported to my parents, and they immediately determined that I should be betrothed at once, and the marriage solemnly performed as soon as I should be twenty.

Having discovered this intention, I did my utmost to thwart their plans. I caused my friends to intercede on my behalf, and pleaded my case so earnestly with my father that he promised to postpone my betrothal till the end of that year. I then began entreating him to send me to Benares, where I might complete my knowledge of Sanskrit Grammar, and study Astronomy and Metaphysics until I had attained a full proficiency in those difficult sciences. But this time, it was my mother who opposed violently my desire. She declared that I should not go to Benares, as whatever I might feel inclined to study, could be learned at home as well as abroad; that I knew as it was, and had to be married any how before the coming year, as young people through an excess of learning were apt to become too liberal and free sometimes in their ideas. I had no better success in that matter with my father. On the contrary; for no sooner had I reiterated the favour I begged of him, and asked that my betrothal be postponed until I had returned from Benares, a scholar, proficient in arts and sciences, and then my mother declared that in such a case she would not consent even to wait till the end of the year, but would see that my marriage was celebrated immediately.

Perceiving at last, that my persistence only made things worse, I desisted, and declared myself satisfied with being allowed to pursue my studies at home, provided I was allowed to go to an old friend, a learned pandit who resided about six miles from our town in a village belonging to our Jamādari. Thither then, with my parent's sanction, I proceeded, and placing myself under his tuition continued for some time quietly with my study. But while there, I was again forced into a confession of the insurmountable aversion I had for marriage. This went home again. I was summoned back at once, and found upon returning that everything had been prepared for my marriage ceremony. I had entered upon my twenty-first year, and had no more excuses to offer. I fully realized now that I would neither be allowed to pursue any longer my studies nor would my parents ever make themselves consenting parties to my celibacy. It was then, driven to the last extremity, that I resolved to place an eternal barrier between myself and marriage.

Leaves Home

On an evening of the year Samvat 1903, without letting any one this time into my confidence, I secretly left my home, as I hoped, for ever, passing that first night in the vicinity of a village about eight miles from my home. I arose three hours before dawn, and before night had again set in I had walked over thirty miles, carefully avoiding the public thoroughfare, village, and localities in which I might have been recognized. These

precautions proved useful to me, as on the third day after I had absconded, I learnt from a government officer that a large party of men including many horse-men, were diligently roving about in search of a young man from the town of who had fled from his home. I hastened further on, to meet with other adventures. A party of begging Brahmans had kindly relieved me of all the money I had on me, and made me part even with my gold and silver ornaments, rings, bracelets and other jewels, on the plea that the more I gave away in charity, the more my self-denial would benefit me in my after-life. Thus having parted with all I had, I hastened on the place of residence of a learned scholar, a man named Lala Bhagat, of whom I had much heard on my way, from wandering *sannyāsins* and *vairāgis* (religious mendicants). He lived in the town of Sayala, where I met with a Brahamacarin who advised me to join at once their holy order, which I did.

Mulañankara becomes Suddha Caitanya

After initiating me into his order and conferring upon me the name of *Suddha Caitanya*, he made me exchange my clothes for dress worn by them—a reddish yellow garment. From thence, and in this new attire, I proceeded to the small principality of Kauthagangad, situated near Ahmedabad, where, to my misfortune, I met with a Vairāgi, the resident of a village in the vicinity of my native town, and well acquainted with my family.

His astonishment was as great as my perplexity. Having naturally enquired how I came to be there, and in such an attire, and learned of my desire to travel and see the world he ridiculed my dress and blamed me for leaving my home for such an object. In my embarrassment, he succeeded in getting himself informed of my future intentions. I told him of my desires to join the *Mela* (public fair) of *Kārttika*, held that year at Siddhapur, and that I was on my way to it. Having parted with him, I proceeded immediately to that place and taking my abode in the Daradi temple of Mahadeva at Nilkantha, where Daradi Svāmi and other Brahamacarins, already resided. For a time, I enjoyed their society unmolested, visiting a number of scholars and professors of divinity who had come to the *Mela*, and associating with a number of holy men.

Father finds out the Son : Again the Final Escape

Meanwhile, the Vairāgi; whom I had met at Kauthagangad had proved treacherous. He had despatched a letter to my family, informing them of my intentions and pointing to my whereabouts. In consequence of this, my father had come down to Siddhapur with his *sepoys*, traced me step by step in the *Mela*, learning something of me wherever I had set among the learned pandits, and finally, one fine morning appeared suddenly before me. His wrath was terrible to behold. He reproached me violently, accusing me of bringing an eternal disgrace

upon my family. No sooner had I met his glance than, knowing well that there would be no use in trying to resist him, I suddenly made my mind how to act. Falling at his feet, with joined hands, and in supplicating tones, I entreated him to appease his anger. I had left home through bad advice, I said; I felt miserable, and was just on the point of returning home, when he had providentially arrived; and now I was willing to follow him again. Notwithstanding such humility, in a fit of rage, he tore my yellow robe into shreds, snatched at my *tumbā* and wresting it violently from my hand flung it far away, pouring my head at the same time a volley of bitter reproaches, and going so far as to call me a matricide. Regardless of my promises to follow him, he gave me in the charge of his sepoy, commanding them to watch me night and day, and never leave me out of their sight for a moment.

But my determination was as firm as his own. I was bent on my purpose and closely watched for my opportunity of escaping. I found it the same night. It was three in the morning, and the sepoy whose turn it was to watch me, believing me asleep, fell asleep in his turn. All was still; and so softly rising and taking along with me a *lota* (a jug) full of water, I crept out, and must have run a mile before my absence was noticed. On my way, I espied a large tree, whose branches were overhanging the roof of a pagoda; on it I eagerly climbed and hiding myself among its thick foliage upon the dome,

awaited what fate had in store for me. About four in the morning I heard and saw, through the apertures of the dome, the sepoy enquiring after me, and making a diligent search for me inside as well as outside the temple. I held my breath and remained motionless, until finally, believing they were on the wrong track; my pursuers reluctantly retired. Fearing a new encounter, I remained concealed on the dome the whole day, and it was not till darkness had again set in that, alighting, I fled in an opposite direction. More than ever I avoided the public thoroughfares, asking my way of people as rarely as I could until I had again reached Ahmedabad, from whence I at once proceeded to Baroda. There I settled for some time; and, at Chetan Math (temple) I had several talks and discussions with Brahman and a number of Brahmacārins and Sannyasins, upon the Vedānta philosophy. It was Brahmananda and other holy men who established to my entire satisfaction that Brahman, the deity, was no other than my own self—my Ego. I am Brahman a portion of Brahman; *jīva* (soul) and Brahman, the deity being one. Formerly, while studying *Vedānta*, I had come to this opinion to a certain extent, but now the important problem was solved, and I have gained the certainty that I am Brahman.

At Baroda hearing from a Benarsi woman that a meeting composed of the most learned scholars was to be held at a certain locality, I repaired thither at once; visiting a personage known as Satchidanand *Paramahansa*, with

whom I was permitted to discuss upon various scientific and metaphysical subjects. From him I learned also that there were a number of great Sannyāsins and Brahmācarins who resided at Chanoda, Kanyali. In consequence of this I repaired to that place of sanctity, on the banks of Narbada, and at last met for the first time with real *Dikṣitas*, or initiated Yogins, and such Sannyāsins as Chiarrama and several other Brahmācarins. After some discussion, I was placed under the tuition of one Parmānanda Paramahansa, and studied for several months *Vedāntasāra*, *Ārya Harimide Totak*, the *Vedānta Paribhāṣā*, and philosophical treatises. During this time, as a Brahmācarin, I had to prepare my own meals, which proved a great impediment to my studies. To get rid of it, I therefore concluded to enter, if possible, into the Fourth Order of the Sannyāsins. Fearing moreover, to be known under my own name, on account of my family's pride, and well aware that once received in this order I was safe, I begged of a Daccani Pandit, a friend of mine, to intercede on my behalf with a *Dikṣita*—the most learned among them, that I might be initiated into that order at once. He refused, however, point-blank to initiate me, urging my extreme youth. But I did not despair.

Suddha Caitanya becomes Dayānanda.

Several months later, two holy men, a Svāmin and a Brahmācarin came from the Deccan, and took up their abode, in a solitary ruined building, in the midst of

a jungle, near Chanoda about two miles distant from us. Profoundly versed in the Vedānta philosophy, my friend, the Deccan Pandit, went to visit them, taking me along with him. A metaphysical discussion following brought them to recognize in each other *Dikṣitas* of a vast learning. They informed us, that they had arrived from Sringeri Matha, the principal convent of Sankarācārya in the South, and were on their way to Dvāraka. To one of them, Pūrṇānanda Sarasvati, I got my Deccani friend to recommend me particularly, and state at the same time, the object I was so desirous to attain and my difficulties. He told him that I was a young Brahmācarin, who was very desirous of pursuing his studies in metaphysics unimpeded; that I was quite free from any vice or bad habits, for which fact he vouchsafed; and that, therefore, he believed me worthy of being accepted in this highest probationary degree, and initiated into the Fourth Order, that of the Sannyāsins; adding that thus I might be materially helped to free myself from all worldly obligations, and proceed untrammelled in the course of my metaphysical studies.

But this Svāmin also declined at first. I was too young, he said. Besides, he was himself a Mahārāṣṭrian, and so he advised me to appeal to a Gujarāṭi Svāmin. It was only when fervently urged on by my friend, who reminded him that Deccani Sannyāsins can initiate even *Gauḍas*, and that there could exist no such objection in

my case, as I had already been accepted, and was one of the five *Draviḍas*, that he consented. And on the third day following, he consecrated me into the order, delivering unto me a *danḍa* and naming me Dayānanda Sarasvati. By the order of my initiator though, and my proper desire, I had to lay aside the emblematical bamboo—the *danḍā* renouncing it for a while, as the ceremonial performances connected with it would only interfere with and impede the progress of my studies.

Wanders in search of Yoga-Vidyā

After the ceremony of my initiation was over, they left us and proceeded to Dvārakā. For some time I lived at Chanoda Kanyali as a simple Sannyāsin. But upon hearing that at Vyāsāśrama, there lived a Svamin, whom they called Yogānanda, a man thoroughly versed in the Yoga, to him I addressed myself as an humble student, and began learning from him the theory as well as some of the practical modes of the science of the *Yoga-Vidyā*. When my preliminary tuition was completed, I proceeded to Chhinur, as on the outskirts of the town lived Kṛṣṇa sāstri, under whose guidance I perfected myself in the Sanskrit grammar and again returned to Chanoda where I remained for some time longer. Meeting there two Yogins, Jvālānanda Purī and Sivānanda Girī, I practised Yoga with them, also, and we all three held together many a dissertation upon the exalted science of the Yoga ;

until finally, by their advice, a month after their departure, went to meet them in the temple of Doodheshwar, near Ahmedabad, at which place they had promised to impart to me the final secrets and modes of attaining the *Yoga Vidyā*. They kept their promise, and it is to them that I am indebted for the acquirement of the practical portion of that great science. Still later, it was divulged to me that there were many far higher and more learned Yogins than those I had hitherto met—yet still not the highest—who resided on the peaks of the mountain of Abu, in Rajputana. Thither then, I travelled again to visit such noted places of sanctity as the *Arvadā Bhavāni* and others; encountering at last, those whom I so eagerly sought for, on the peak of *Bhavāni Giri*, and learning from them various other systems and modes of Yoga.

It was in Samvat 1911 V., that I first joined in the Kumbha Mela at Hardwar, where so many sages and divine philosophers meet often unperceived together. So long as the Mela congregation of pilgrims lasted, I kept practising that science in the solitude of the jungle of Chandee; and after the pilgrims had separated, I transferred myself to Rṣikeṣa where sometimes in the company of good and pure Yogins and sannyasins, oftener alone, I continued in the study and practice of Yoga.

After passing a certain time in solitude, on the Rṣikeṣa, a Brahmachārin and two mountain ascetics joined me, and we all three went to Tirhi. The place was full of ascetics and Raja pandits—so called on account of

their great learning. One of them invited me to come and have dinner with him at his house. At the appointed hour, he sent a man to conduct me safely to his place and both Brahmācārins and myself followed the messenger. But what was our dismay upon entering the house to first see a Brāhmana preparing and cutting meat, and then proceeding further into the interior apartments, to find a large company of Pandits seated with a pyramid of flesh, rumpsteaks, and dressed-up heads of animals before them. The master of the house cordially invited me in; but with a few brief words—begging them to proceed with their good work and not disturb themselves on my account, I left the house and returned to my quarters. A few minutes later, the beef-eating Pandit was at my side, praying me to return, and trying to excuse himself by saying that it was on my account, that the sumptuous viands had been prepared. I then firmly declared to him that it was all useless. They were carnivorous, flesh-eating men, and myself a strict vegetarian, who felt sickened at the very sight of meat. If he would insist upon providing me with food, he might do so by sending me a few provisions of grain and vegetables which my Brahmācārin would prepare for me. This he promised me to do, and then, very much confused, retired.

Studies the Tantra-Cult

Staying at Tirhi for sometime, I enquired of the same Pandit about some books and learned treatises. I wanted to get for my instruction; what books and manus-

cripts could be procured at the place, and where. He mentioned some works on Sanskrit grammar, classics, lexicographies, books on astrology and the *Tantras*—or ritualistics. Finding that the latter were the only ones unknown to me, I asked him to procure the same for me. Thereupon the learned man brought to me several works upon this subject. But no sooner had I opened them, then my eye fell upon such an amount of incredible obscenities, mistranslations, misinterpretations of text and absurdity, that I felt rather very much horrified. In this ritual I found that incest was permitted with mothers, daughters and sisters (of the shoemaker's caste), as well as among the *pariahs* or the outcastes—and worship was performed in a perfectly nude state. Spirituous liquors, flesh, and all kinds of animal food, *mudrā* (the pristine and esoteric signet exhibition of indecent images)..... were allowed, from Brāhmana down to *Maṅg*. And it was explicitly stated that all those five things of which the name commences with the nasal *m*, as for *madya* (intoxicating liquor); *mina* (fish); *māmsa* (flesh); *Mūtra* (urine).....; and *Maithuna* (coition).... were so many means for reaching *Mukti* (salvation): By actually reading the whole contents of the *Tantras*, I fully assured myself of craft and viciousness of the authors of the disgusting literature which is regarded as *religious*. I left the place and went to Śrinagar.

Taking up my quarters at a temple, on Kedār Ghat, I used these Tantras as weapons against the local Pandits,

whenever there was an opportunity of discussion. While there, I became acquainted with a Sadhu named Gangā Girī, who by day never left his mountain where he resided in a jungle. Our acquaintance resulted in friendship as I soon learned how entirely worthy he was of respect. While together, we discussed the Yoga and other sacred subjects, and through close questioning and answering became fully and mutually satisfied that we were fit for each other. So attractive was his society for me, that I stayed for over two months with him. It was only at the expiration of this time, and when autumn was setting in that I, with my companions, the Brahmacarin and the two ascetics, left Kedār Ghat for other places. We visited Rudra Prayāg and other cities, until we reached the shrine of Agastya Muni. Further to the north, there is a mountain peak known as the Shivpuri (town of Śiva) where I spent the four months of cold season when finally parting from the Brahmacarin and the two ascetics, I proceeded back to Kedār; this time alone and unimpeded in my intentions, and reached *Gupta Kāśī* (the Secret Banaras).

First Hand Experiences of Hindu Temples : Adventures

I stayed but few days there, and went thence to the *Triyugī-Nārāyaṇa* shrine, visiting on my way *Gaurī Kuṇḍa* tank, and the cave of *Bhimaguphā*. Returning in a few days to Kedār, my favourite place of residence, I there finally rested, a number of ascetic Brāhmana worshippers—called

Pandas, and the devotees of the temple of Kedār, of the Jangam sect-keeping me company until my previous companions, the Brahmacarin with his two ascetics, returned. I closely watched their ceremonies and doings, and observed all that was going on with a determined object of learning all that was to be known about these sects. But once that my object was fulfilled, I felt a strong desire to visit the surrounding mountains, with their eternal ice and glaciers, in quest of those true ascetics I have heard of, but as yet never met—the *Mahātmās*. I determined—come what might—to ascertain whether some of them did or did not live there as rumoured. But the tremendous difficulties of this mountainous journey and the excessive cold forced me, unhappily, to first make enquiries among the hill tribes and learn what they knew of such men. Everywhere I encountered either a profound ignorance upon the subject or a ridiculous superstition. Having wandered in vain for about twenty days, disheartened, I retraced my steps, as lonely as before, my companions who had at first accompanied me, having left me two days after we had started through dread of the great cold. I then ascended the Tunganatha Peak. There I found a temple full of idols and officiating priests, and hastened to descend the peak on the same day. Before me were two paths, one leading west and the other south-west, I chose at random that which led towards the jungle, and ascended it. Soon after, the path led me into a dense jungle, with rugged rocks and dried up waterless brooks. The path stopped abruptly there. Seeing myself thus

arrested, I had to make my choice to either climb up still higher, or descend. Reflecting what a height there was to the summit, the tremendous difficulties of climbing that rough and steep hill, and that the night would come before I could ascend it, I concluded that to reach the summit that night was an impossibility. With much difficulty, however, catching at the grass and the bushes, I succeeded in attaining the higher bank of the Nāla (the dry brook) and standing on a rock, surveyed the environs. I saw nothing but tormented hillocks, high land, and a dense pathless jungle covering the whole, where no man could pass. Meanwhile the sun was rapidly descending towards the horizon. Darkness would soon set in, and then, without water or any means of kindling fire, what would be my position in the dreary solitude of that jungle.

By dint of tremendous exertion, through, and after an acute suffering from thorns, which tore my clothes to shreds, wounded my whole body, and lamed my feet, I managed to cross the jungle, and at last reached the foot of the hill and found myself on the high way. All was darkness around and over me, and I had to pick my way at random, trying only to keep to the road. Finally I reached a cluster of huts and learning from the people that road led to *Okhi Maṭha*, I directed my steps towards that place, and passed the night there. In the morning, feeling sufficiently rested, I returned to the *Gupta Kāśī* (the Secret Varanasi), from whence I had started on my

northward journey. But that journey attracted me, and soon again I repaired to *Okhi Maṭh*, under the pretext of examining that hermitage and observing the way of living of its inmates. There I had time of examining at leisure the ado of that famous and rich monastery, so full of pious pretences and a show of asceticism. The High Priest (or Chief Hermit) called *Mahanta*, tried hard to induce me to remain and live there with him, becoming his disciple. He even held before me the prospect, which he thought quite dazzling, of inheriting some day his lacs of rupees, his splendour and power, and finally succeeding him in his *Mahantaship*, or supreme rank. I frankly answered him that had I ever craved any such riches and glory, I would not have secretly left the house of my father, which was not less sumptuous or attractive than his monastery, with all its reaches. "The object which induced me to do away with all these worldly blessings," I added, "I find you neither strive for, nor possess the knowledge of." He then enquired what was that object for which I so strived. "That object," I answered "is the secret knowledge, the *Vidyā*, or true erudition of a genuine Yoga; the *Mukti* which is reached only by the purity of one's soul, and *certain attainments* unattainable without it. Meanwhile the performance of all the duties of man towards his fellow-men and the elevation of humanity thereby."

The Mahanta remarked that it was very good, and asked me to remain with him for some time at least. But

I kept silent and returned no reply; I had not yet found what I sought. Rising on the following morning very early, I left this rich dwelling and went to Joshi Maṭh. There in the company of Daksinee or Mahārāṣṭra Sāstri and sannyasins, the true ascetics of the Fourth Order I rested for a while."

The account in the Autobiography of Pandit Dayananda Sarasvati published by the Theosophical Publishing House, 1952 ends over year. The rest has been taken from Harbilas Sharda's *Life of Dayānanda Sarvasvati*.

At Joshi Maṭh, I met many Yogins and learned ascetics, and in a series of discussions, learnt more about Yoga Vidyā. Parting with them, I went to Badri Narayana, the famous place of pilgrimage. The learned Rawalji was at that time the Chief priest of the temple; and I lived with him for a few days. We held discussions on the Vedas and the Darśanas. Having enquired from him whether he knew of some genuine Yogin in the neighbourhood I learnt to my regret, that there was none there at the time, but he had heard that were in the habit of visiting his temple at times. Then I resolved to make a thorough search for them throughout the country and especially in the hills.

Alakhananda Episode

One morning at day-break I set out on my journey; when following along the foot of the mountains, I at last

reached the banks of the Alaknanda river. I had no desire of crossing it, as I saw on its opposite bank the large village, called Manā. Keeping, therefore, still to the foot of the hills, I directed my steps towards the jungle, following the river course. The hills and the road itself were thickly covered with snow, and, with the greatest difficulty, I succeeded in reaching that spot where the Alaknanda river is said to take its rise. But once there, finding myself surrounded by lofty hills on all sides, and being a stranger in the country, my progress that moment was greatly retarded. Very soon the road ceased abruptly and I found no vestige of even a path. I was thus at a loss what to do next; but I determined finally to cross the river and enquire for my way. I was poorly and thinly clad, and cold was intense and soon became intolerable. Feeling hungry and thirsty, I tried to deceive my hunger by swallowing a piece of ice, but found no relief, I then began to ford the river; in some places it was very deep, in others shallow—not deeper than a cubit but from eight to ten cubits wide. The river bed was covered with small and fragmentary bits of ice, which wounded and cut my naked feet to bleed. Very luckily the cold had quite benumbed them, and even large bleeding cracks left me insensible for a while. Sleeping on the ice more than once, I lost my footing and came nearly falling down and thus freezing to death on the spot. For, should I find myself prostrated on the ice, I realized that benumbed as I was all over, I would find it very difficult to rise again. However, with great exertion,

and after a terrible struggle, I managed to get safe enough on the other bank. Once there more dead than alive—I hastened to denude the whole upper part of my body, and with all I had of clothes on me to wrap my feet up to the knees and then exhausted, famished and unable to move, I stood anxiously waiting for help, knowing not whence it would come. At last throwing a last look around me, I espied two hill men, who came up and having greeted me with their “Kashiamba” invited me to follow them to their home, where I would find food. Learning my trouble, they, moreover, promised to guide me to Sadpat, a very sacred place; but I refused that offer, for I could not walk. Notwithstanding their pressing invitation, I remained firm and would not take courage and follow them as they wanted me to do, but, after telling them that I would rather die, refused even to listen to them. The idea had struck me there that I had better return and prosecute my studies. The two men then left me and soon disappeared among the hills. Having rested, I proceeded on my way back. Stopping for a few minutes at Vasudhara, a sacred bathing place, and passing by the neighbourhood of Manā village, I reached Badhri Nārāyana at eight O’clock that evening. Upon seeing me, the Rawalji and his companions were astonished and enquired where I had been since the early morning. I then sincerely related to them all that had happened to me. That night after having restored my strength with a little food, I went to bed, but getting up early on the following morning I took leave of Rawalji and set out on my jour-

ney back to Rampur. That evening, I reached the home of a hermit, a great ascetic, and passed the night at his place. That man had the reputation of being one of the greatest sages living, and I had long conversation with him upon religious subjects. At Rampur more fortified than ever in my determinations, I left him next morning, and after crossing hills and forests and having descended the Chilkia Ghāti, I arrived at last at Rampur where I took up quarters at the house of the celebrated Ramgiri so famous for holiness and purity of his life. I found him a man of extra ordinary habits, through. He never slept but used to pass whole nights in holding conversation—very loud some times—apparently with himself. Often we heard a loud scream, then weeping, though there was none in his room with him. Extremely surprised, I questioned his disciples and pupils and learnt from them that such was his habit, through nobody could tell me what it meant. Seeking an interview with him, I learnt sometime after what it really was; and thus I was enabled to get convinced that it was not true Yoga he practised, but that he was only partially versed in it. It was not what I sought for.

Myth of Nāḍi-Cakra—Conceptual, not real

Leaving him, I went to Kashipur and thence to Dronasāgar, Nainital district where I passed the whole winter: thence again to Sāmbhal through Moradabad; when after crossing Garh Muktesar, I found myself again on the bank of the Ganga.

Besides other religious works, I had with me the *Siva-Samhitā* the *Haṭha Yoga Pradipikā* and the *Gheraṇḍa Samhitā*, which I used to study during my travels. Some of these books treated of the *Nāḍi-cākras* (nervous system) giving very exhaustive descriptions of the same, which I could never grasp, and which finally made me doubt as to the correctness of these works. I had been for some time trying to remove my doubts, but had found as yet no opportunity. One day I chanced to meet a corpse floating down the river. There was the opportunity, and it remained with me to satisfy myself as to the correctness of the statements contained in the books about an anatomy and man's inner organs. Ridding myself of the books which I laid near by, and taking off my clothes, I resolutely entered the river and soon brought the dead body out and laid it on the bank. I then proceeded to cut open with a large knife in the best manner I could. I took out and examined the *Kamala* (the heart) and cutting it from the navel to the ribs, and a portion of the head and neck, I carefully examined and compared them with the descriptions in the books. Finding that they did not tally at all, I tore the books to pieces and threw them into the river after the corpse. From that time gradually I came to the conclusion, that with the exception of the Vedas, Upanisads, Patanjala and Sāmkhya, all other works on science and the Yoga were false.

Kanpur and eastwards

Having lingered for sometime on the banks of the

Gangā, I arrived next at Farrukhabad, when having passed shrīngī-Rampur, I was just entering Kanpur by the road east of the Cantonment, the Samvat Year 1912 was completed on 5th April, 1856.

During the following five months, I visited many a place between Kanpur and Allahabad. In the beginning of Bhādrapada 5, 1913 Vikramī (1856) I arrived at Mirzapur where I stopped for a month or so near the shrine of Vindhyacāla Asoolasji. I arrived at Varanasi in the early part of Aśvina and took up my quarters in the cave at the confluence of the Varunā and the Ganga, which then belonged to Bhunanda Sarasvatī. There I met with Kakaram, Raja Ram and other Sāstris, but stopped there only twelve days and renewed my travels after what I sought for. It was at the shrine of Durgā-kohi in Candalarh (now known as Chunar) that I passed ten days. I now left off eating rice altogether, and living but on milk, I gave myself up entirely to the study of the Yoga, which I practised night and day.

Unfortunately, I got at that time into the habit of using *bhāṅg* (a strong narcotic leaf) and at times felt quite intoxicated with its effect. One day after leaving the temple, I came to a small village near Chandalarh (Chunar), where by chance I met an attendant of mine of former days. On the other side of the village and at some distance from it stood a *śivalaya* (a temple of Śiva) whereto I proceeded to pass the night. While there under

the influence of *bhāṅg*, I felt fast asleep and dreamt that night a strange dream. I thought I saw Mahadeva and his wife Pārvati. They were conversing together and subject of their talk was myself. Pārvati was telling Mahādeva that I ought to get married, but the god did not agree with her. She pointed to the *bhāṅg*. This dream annoyed me a good deal when I awoke. It was raining and I took shelter in the verandah opposite the principal entrance to the temple, where stood the huge statue of the bull-god Nandi. Placing my clothes and books on its back, I sat and meditated, when suddenly happening to throw a look inside the statue which was empty, I saw a man concealed inside. I extended my hand towards him which must have terrified him; for jumping out of his hiding place, he took to his heels in the direction of the village. Then I crept into the statue in my turn and slept there for the rest of the night. In the morning an old woman came and worshipped the bull-god with myself inside. Later on she returned with offerings of *gur* (jaggery or molasses) and a pot of Dahi (yoghurt or curd), which, making *pūjā* to me (whom she evidently mistook for the god himself), she offered and desired me to accept and eat, I did not disabuse her, but being hungry, ate it all. The curd being very sour proved a good antidote for the *bhāṅg* and dispelled the signs of intoxication, which relieved me very much.

On the banks of Narmadā

After this adventure, on the 26th March, 1857, I

renewed my journey towards the hills to reach the place where the river Narmada takes its rise. I never once asked my way, but went on travelling southwards. Soon I found myself in a desolate spot, covered thickly with jungles, with isolated huts appearing now and then among the bushes at irregular distances. At one of such places I drank a little milk and proceeded onward. But about half a mile further, I came to a dead stop. The road had abruptly disappeared and there remained but the choice of narrow paths leading I know not where. I soon entered a dreary jungle of wild plum trees and very thick and huge grass with no signs of any path in it, when suddenly I was faced by a huge black bear. The beast growled ferociously and raising on its hind legs, opened wide its mouth to devour me. I stood motionless for some time, and then slowly raised my thin cane over him when the bear ran away terrified. So loud was its roaring, that the villagers whom I had just left, hearing it, ran to my assistance and soon appeared armed with large sticks and followed by their dogs. They tried hard to persuade me to return with them. If I proceeded any further, they said, I would have to encounter the greatest peril in the jungles which, in those hills, were the habitates of bears, buffaloes, elephants, tigers and other ferocious beasts. I asked them not to feel anxious for my safety, for I was anxious to see the sources of the Narmadā, and would not change my mind for fear of any peril. Then seeing that their warnings were useless, they left me after having made me accept a stick thicker than my own for self-

defence, they said, but which stick I immediately threw away.

Forest life—On that day I travelled without stopping until it grew quite dark. For many hours, I had not perceived the slightest trace of human habitation around me, no villages in the far off, not even a solitary hut or a human being. But what my eyes met me the most, was a number of trees, twisted and broken, which had been uprooted by the wild elephants and felled by them to the ground. Further in, I found a dense and impenetrable jungle of plum trees and other prickly shrubs, when at first I saw no means of extricating myself. However, partly crawling on the belly, partly creeping on my knees, I surmounted this new obstacle and after paying a heavy tribute with pieces of my clothes and even my skin, bleeding and exhausted I got out of it. It had grown quite dark by that time, but even this—if it impeded—did not arrest my progress onwards. I proceeded until I found myself entirely hemmed in by lofty rocks and hills thickly grown over with a dense vegetation, but with evident signs of being inhabited. Soon I perceived a few huts, surrounded by heaps of cowdung, a flock of goats grazing on the banks of a small stream of clear water and a few welcome lights glimmering between the crevices of the walls. Resolving to pass the night there and to go no further till the next morning, I took shelter at the foot of a large tree which over-shadowed one of the huts. Having washed my bleeding feet, my face and hands in the stream, I had barely sat to tell my prayers, when I was suddenly distur-

bed in my meditations by the loud sounds of *tom tom*. Shortly after, I saw a procession of men, women and children, followed by their cows and goats, emerging from the huts and preparing for a night religious festival. Upon perceiving a stranger, they all gathered round me, and an old man came enquiring curiously whence I had appeared. I told them, I had come from Benares, and was on my pilgrimage to the Narbada sources, after which answer they all left me to my prayers and went further on. But in about half an hour came one of their headmen accompanied by two hillmen and sat by my side. He came as a delegate to invite me to their huts. But, as before, I declined the offer (for they were idolators). He then ordered a large fire to be lit near me and appoint two men to watch over my safety the whole night. Learning that I used milk for my food, the kind headman asked for my *Kamanḍal* (a bowl) and brought it back to me full of milk, of which I drank a little that night. He then retired, leaving me under the protection of my two guards. That night I slept until dawn, when rising and having completed my devotions, I prepared myself for further events.

The *Autobiography* ends here, with events from childhood to March, 1857.

Dayananda's Biographers—

This is all that we find in the *Autobiography* of Dayānanda. After his death, a number of persons got interested

in the details of the life-sketch and his activities. All that we know about Dayānanda is from the following sources :

- (i) The first thirty-two years of his life (1824-1856), from the fragmentary *Autobiography*, given above, (originally written in Hindi at the request of Colonel H. S. Olcott) and published as the English version in the *Theosophist*. In 1860, Dayānanda reached Mathura to study under his great teacher Virajānanda.
- (ii) Dayānanda again referred to himself in 1875 in one of his fifteen lectures in response to a request from people in Poona for information about his family and early life (Lectures published in Marathi thence into Hindi as *Poona Pravacana or Upadeśa Mañjari*). The published lectures depend only on reporting and as such, the details are not exactly authoritative.
- (iii) The material collected by Lekhram, a Vedic missionary, deputed by the Punjab Ārya Pratinidhi Sabha in 1888 to collect materials for an authentic life of Dayānanda. Whilst he was busy writing and editing the last chapters, he was assassinated by a frantic Muslim on March 6, 1897. This was written, edited and published as "*Maharsi Svāmī Dayānanda Sarsvati Kā Jivana-Caritra*", in

1897 with an Introduction from the pen of Munshiram (later on known as Sraddhānanda).

- (iv) The preliminary Bengali publication by Devendranath Mukhopādhyāya, and published as Dayānanda- Caritra (2 parts) in 1896; in Bengali and its Hindi version appeared in 1911 from Meerut. we shall be always obliged to Devendranath Mukhopādhyāya for the labour he did in connection with various details of Dayānanda's life. He went round the country, exploring facts and collecting the relevent material (1916) and editing it. He had hardly edited the first four chapters, that he had an attack of paralysis and he died.

After a sustained research, he could definitely show that Dayānanda was born at *Tankara*, a town in the Indian State, called Morvi in Kathiawad Saurāstra). We do not know the exact date of birth, but we know that he was born in 1824 (Vikrama Samvat 1881). His father was Karsanalāl Ji Tiwari, a Samavedi, Audicya Brahmana. Karsanji's father Lalji left Sidhpur, and settled in the Kaushia village of the Jamnagar state. Dayānanda was the eldest son of his father and was named as Mulshan-kar, and was also called as Dayālji; he had two brothers and two sisters. Of the two brothers of Dayānanda, one is said to have died of cholera in 1861, and the other

Vallabhaji died two months after his marriage. The eldest daughter of Karsanji was Prembai and she was married to one Mangalji Lilā Rāwal whom Karsanji had brought from Gundimandu, a village in the Gondal State. Prembai's great grandson Prabhashankar Rawal, popularly known as Popal Rawal, came and took up his residence in Karsanji's house in Tankara after Karsanji's death.

Dayānanda's father Karsanji was a landholder and a banker, and owned a large part of the Kaushia village. He also held the office of Revenue Collector. Of course, thus Karsanji was a wealthy person, as stated by Dayānanda also in his *Autobiography*. Karsanji was a staunch Saiva (the follower of the Siva Cult). He built the temple of Kubernātha Mahādeva in Tankara. After the departure of Mulshankar (Dayānanda) and the death of his other two sons, Karsanji made provision for his widowed daughter-in-law and other dependents and relations and gave the rest of his estate to his son-in-law Mangalji, and gave more of his time and attention to the worship of Siva. We have seen in the *Autobiography* the detailed description of what happened on the Sivarātri Day (a holy festival devoted to Siva) when Mulshankar was asked to keep night vigil and rigorous fast at the Jhandeshwar Temple (a temple constructed in 1812). This incident destroyed Dayānanda's faith in idolatory for ever. Thus this event had been a great turning point in his life.

The second great event occurred five years later when he was eighteen. This was in connection with the death of his sister, a girl of fourteen. This was the first bereavement in Dayānanda's life; the shock was naturally great and he says in his *Autobiography*, "While friends and relatives were sobbing and lamenting round me, I stood like one petrified and plunged in a profound reverie." Like the great Buddha, he also thought, "Not one of the beings that ever lived in this world could escape the cold hand of death. I thought I too may be snatched away at any time and die." Soon after the death of the dear sister, his uncle, a very learned person of the family, died. This convinced Dayānanda that "There was nothing worth living for or caring for in a worldly life." Dayānanda was now nineteen (1842). These instances gave birth, as if, to the *Philosopher* in Dayānanda. We have already known from his *Autobiography*, how Dayānanda left his home in protest to the proposals of his marriage and in utter disgust from the normal mundane attitude towards life. As he had said himself, he wanted to learn the true *Yoga Vidya* as might release him from the bondage of life and death, but later on he devoted himself to the true service of mankind engrossed in idolatory and other superstitions. In his wanderings from place to place, he gathered a first hand information of credulities and superstitions prevailing in temples and places of worship.

Dayānanda left his home when he was twenty-one, and when the arrangements of his marriage were brisk.

On the advice of a Brahmacarin, he was initiated in his order and came to be known as Suddha Caitanya, and wandered about to find out if there were eminent *Sādhus* and *Yogins* there anywhere. He bravely faced all the difficulties. He describes his adventure at Alakhnanda his roamings on the banks of Narmadā and the details of his experiences in a forest around the river. His *Autobiography* takes us to 1856. Nothing is known of the next three years till he came to Mathura in 1859. Indian mutiny is over in 1857, but we have no accounts of the whereabouts of Dayananda during this period. Dayananda did not take any cognition of 1857 mutiny. He makes a casual reference to one incident. "When in the year 1914 V. (1857 A. D.) the English army fired their cannon shot and smashed the temples and idols, why did not the idol God stir? The warriors of the Bāghera clan fought their best and opposed the enemy but the stone idol could not break even a leg of an ant". (*Satyārtha Prakāśa*, XI, 86).

Meets Svamī Virajānanda :

Having learnt that a very learned Sannyāsin, Virajānanda, lived in Mathurā, Dayānanda became anxious to meet him and started for that place. On reaching Hathras, he heard that Virajānanda was to hold a Sāstrārtha (a public discussion amongst learned) at Mursan, Dayananda therefore left for that place. On arriving there he learnt that Virajānanda had gone back

to Mathurā after the śāstrārtha. He, therefore, now left for Mathurā. We are told that he reached Mathurā in Vaiśākha or Jyestha 1916 Vikramī (May, 1859); but according to Lekhrām, another biographer, on Kārttika Sudi 2, 1917 (November 14, 1860). He put up in the temple of Lakṣmi-Narāyaṇa. At the earliest, he went to Virajānanda's house, knocked the door, and the question came in the sharp tone from within; "who's there?"

"A Sannyāsin, Dayānanda, by name", was the reply.

"Do you know anything of the Sanskrit grammar?"

"Yes, I have studied *Sārasvata* etc."

At this reply the door opened, and Dayānanda went in. After a brief talk Dayānanda was told by Virajānanda the difference between the *ārsa* and *anārsa* literature (books by the ancient ṛsis and by the modern *ācāryas*). Dayānanda was asked to throw the books (the *anārsa* or the modern ones by ordinary writers) to the river, Yamuna, which he did, of course, but reluctantly. Finally, Virajānanda told him; "I am not in the habit of teaching Sannyāsins, but if I take you in as a pupil, how will you manage to live?" Dayānanda assured him of the arrangements that he would make; he procured some how a sum of rupees thirty-one and purchased a copy of the *Mahābhāṣya*, a commentary on Pāṇinī's *Aṣṭādhyāyī* by Patañjali. Dayānanda's reverence for Virajānanda enhanced as the days passed.

Virajānanda was often very harsh to his pupils, and sometimes to Dayānanda also. He would frequently inflict corporeal punishment upon Dayānanda; one day he gave him a blow with stick which left a permanent scar on Dayānanda's body. Dayānanda never took ill on this account. He told his revered teacher with all humility, "Most holy Sir, you should not give yourself so much trouble on my account. My body is hard as iron and cannot be hurt much with your stick. Your own delicate hands may suffer by the exertion, and that would really pain me."

From Yoga to Grammar and from Grammar to the World Service :

Dayānanda stayed with Virajānanda for two years and a half, and during this period he had mastered *Aṣṭādhyāyī Mahābhāṣya*, the *Vedānta Sūtras* and several other works. At the conclusion of the studies and at the parting, Dayānanda managed to procure about a pound of cloves as a token present to his revered preceptor. Virajānanda gave to his illustrious pupil his sincerest blessings, and demanded for the customary *dakṣiṇā* (the customary parting present), but he further said, "Do you think I would ask you for anything you have not got?" On this Dayānanda said, "Most holy Sir, I am ready to lay at your feet whatever you think I have really got in possession."

"Dear Son", so said Virajānanda, "you have really got it, and that is *true knowledge*. If you would pay

me my *dakṣiṇā*, give this true knowledge to the mother-land. The Vedas have long ceased to be taught in Bhāratavarṣa (India); go and teach them; teach the true śāstras, and dispel by their light, the darkness which the false creeds have spread. Remember that while works by common men are utterly misleading to the nature and attributes of the one True God, and slander the great Ṛsis and Munis, those by the ancient teachers are free from such a blemish. This is the test which will enable you to differentiate the true ancient teaching from the writing of ordinary men."

This is as how one of the biographers has described the parting of the two great teachers, Virajānanda and Dayānanda. Dayānanda bowed his head, made a solemn promise, and took leave of his *guru*. Now begins another chapter in the life of Dayānanda.

From Mathurā, Dayānanda came to Agra, May 1863, and stayed up to the close of 1865, he went then to Dholpur for the search of the copies of the Vedas, where the Maharaja was having a *Bhāgavat Saptāha* (a week devoted to the reading of the *Bhāgavat Purāṇa*) Dayānanda advised the Maharaja to discontinue it and replace it with the recitation of the Gayatri Mantra, which was Vaidika. Dayānanda made a hectic tour from place to place, discussing with people on topics like idolatry, the teachings of the Purāṇas, the social evils and hosts of the

subjects relating to the Hindu credulities. In March 1866, he visited Puskara near Ajmer, a place of holy pilgrimage, and started attacking idolatry. People took up the challenge, and came to discuss with him publicly. Dayānanda asked them to show if the idolatry had a sanction of the Vedas and the ancient Vedic literature. Nobody had ever challenged Hindus thus before. Dayānanda at Ajmer, as elsewhere exposed *Bhāgvata*, he denounced the temples also, and fearlessly gave it out as his opinion that religious necklace and rosaries were nothing better than so much of wood. The Pandits and priests were horror-struck at the views of this new person, a Sannyāsin, a Hindu; they came to argue with him, but Dayānanda's arguments were superb and he was unassailable in his position.

Dayānanda did not have discussions and exchange ideas with Hindu Pandits alone; at Ajmer he had discussions with the Rev. Mr. Grey, Mr. Robson, Shoolbred and other Christian missionaries on the subjects like God, the soul, the laws of Nature and the Vedas. Dayānanda was against the Christian superstitions and credulities as much as he was against those of the Hindus. He wanted to purge out all religions of their dogmatic and untrue myths and ideas. He was against the concept of Christ being the *only son* of God or his being a prophet in the same way as he was against Rāma and Krishna as the incarnations of God. He was against the ideas of anybody being accepted as a mediator between man and his

god. Dayānanda interviewed with British Government officials of high rank also. He talked with them on the question of the necessity of cow protection, and gave useful positive suggestions to them in the interest of the common man and prosperity of India.

Agra Durbar of 1866 :

Dayānanda came to know about a grand Durbar, going to be held at Agra (November, 1866) ; he wanted to avail this opportunity for his mission. The Durbar was a magnificent affair; all the Indian princes were present there. Svāmī Dayānanda reached this place; commenced his lectures, published a pamphlet against the teachings of the *Bhāgavata Purāna* and its credulities. Thousands of the copies of this pamphlet were distributed free to public. Of course, this pamphlet was in Sanskrit, since Dayānanda thought, it is the learned *pandit* in India who guides her destiny, and if he gets convinced in respect to what is to be accepted and what not, then, and then only, a revolution in the field of theology and philosophy could be brought about.

Hardwar Kumbha and Heroic Declaration against Hypocrisy and Superstitions :

Dayānanda got an opportunity of attending a *Kumbha Mela* at Hardwar, a very sacred place at the base of the Himalayas (March 12, 1867) Dayānanda reached the place a month earlier before the actual commencement of

this *Mela* (Fair). (*Kumbha Fair* is one of the largest fairs of the world held periodically at several places in India, e. g., at Allahabad, Hardwar, Nasik and Ujjain). Dayānanda found the place choked with votaries of a thousand and one false creeds, and people of theology engaged in a fierce disputation with one another, mostly on personal matters. Dayānanda encamped at Sapta-Sarovar, six miles away from Hardwar on the way to Rishikesh. He put up eight to ten huts and planted flag with the inscription *PĀKHANDA KHANDANĪ PATĀKĀ* (Flag for denouncing Hypocrisy and Sham). He had with him a band of Sannyāsins and Brahmanas, about 15—16 in all. He started giving discourses publicly on idol worship, *avatāra-vāda* (the concept of Incarnation of God in human forms), the *Bhāgavata*, the pilgrimages painting faces, *Kanḥhis* (necklaces and rosaries), and started denouncing these practices. This created a stir in the Kumbha Fair. Such thing had never happened before in history. People for the first time saw a Hindu Sadhu denouncing the myths of *Purānas*, which were held sacred and authoritative so far, for the first time they learned that what they have been practising and professing had no sanction in their own ancient literature, as the Vedas the Upanisads and the Six Systems of Indian Philosophy (the *Darsanas*). Many people thought that this new *Sādhu* or hermit is either a Christian Missionary in Hindu garb, or is an atheist. But here was a person, devotee of God and the one who loved India and her pristine culture of the glorious age. He declared that it would be erro-

neous to accept everything that has been written in Sanskrit language from time to time. Nothing is to be accepted on the grounds that it is old and traditional; nothing is to be discarded or rejected simply because it is now.

A great scholar of Sanskrit, Svāmi Viśuddhānanda had also come to Hardwar to attend the *Kumbha Fair*. There were host of other so-called learned person of repute. But Dayānanda could at once see how the world was compassed with ignorance. The leaders of the community were exploiting poor people by dominating on them and misguiding them. He realized that the occasion demanded that he should rise above the limitations set by social conventions, and fearlessly proclaim the truth and to impart to others the knowledge which he had acquired through the study of the Vedic literature. He spoke truth and spoke without fear. As a great teacher, he was not for compromises. He lived simply; his own needs were minimum; he had nothing else with him but a loin-cloth. He was pained at all that he saw at the Kumbha Fair, the massive ignorance. It was not an easy task to dispel the wide spread ignorance. For a time, he retired to seclusion; lived hungry for days together, because to beg for food was also not his way.

There has been a practice in India to feed Brahmanas and paying them presents with the idea that whatever is fed to them or given to them would go to the deceased

elders, like parents, in their next life. This ceremony is known as the *Srāddh* of the dead or feeding the Manes. Dayānanda started preaching against this time-honoured practice also; he told people that it was their duty to feed and serve their elders whilst they are alive, not thereafter. He told people that according to the Vedic philosophy, the next life is obtained on the basis of merits and demerits in this life. Everybody who is born must die; and all those who die are necessarily born again (until they are emancipated or have attained their *Mukti*). He also told people that God does not take births in human or animal forms. These are the infinitesimal souls who are bound by the *Law of karma*, and are born again and again. God has no mediator, be he a prophet, a teacher, a saint, or an incarnation. God is not confined to the precincts of temples, churches or mosques. To a theist, all places are sacred, whether in India or outside. Apart from historical associations, no special sanctity is attached to the hills or mountains like our Himalayas or the Vindhya, nor with rivers like the Gangā, the Yamunā, or the Narmadā. India is as sacred as any other country in the world.

Dayānanda in his early days started condemning the *Eight-Gossips* as he named them. People were asked to give up the following eight vices: (i) To hold that the eighteen *Purānas* are the composition of the Sage Vyāsa, and they are authoritative. (ii) Idol worship. (iii) The

śaiva, śākta, Rāmānuja and other Vaiṣṇava cults. (iv) *Tantra*, *Mantra* and the systems of *Vāmamārga* (esoteric). (v) Addiction to liquor, *bhaṅg* and other drugs. (iv) Adultery. (vii) Stealing. (viii) Cheating, deceiving and speaking lies.

Dayānanda's daily routine was simple. He used to get up at 2 A. M., and used to have long walks along a river; then after toilet and bath he used to sit for the yogic *Samādhi* (Yogic Contemplation), then a little of physical exercise; then he conversed with people, who used to assemble in large numbers. In the early days, he used to speak only in Sanskrit. Except for a loin cloth, he did not have any other clothes.

Dayānanda's name and fame soon spread all over India. He was as if a new enlightenment to people. But there was another aspect also. He was outspoken and did not spare any person for his credulities and false notions. And thus he created jealousies also. There were vested interests of priests who used to look after temples and indulged in idolatory and priestcraft. People were mighty afraid of Dayānanda, lest they may be exposed. Many a time, Dayānanda was either given poison along with food or was attacked on person. Once he had a hot discussion with Rao Karansingh, a big landlord on religious matters. This threw Rao Karansingh, into rage,

and he took out his sword. Dayānanda calmly said, "If you wish to fight, fight with the Raja of Jaipur or Jodhpur. If you wish to find out the truth of religion by discussion, send for your Guru Rangācārya. If you wish to kill me because I tell the truth, use your sword on me." On this, he abused Dayānanda, and aimed a blow. Dayānanda, however, got up, snatched the sword, and broke it into two. Some of the people who came to know of this incidence asked Dayānanda to report the matter to police for a legal action, but Dayānanda coolly said, "If Karansingh has not behaved like a Kṣātriya, why should I stoop down from my Brāhmana character?" There are various other occasions when plots were hatched against Dayānanda, but he providentially always escaped.

Kāśhī śāstrārtha : Campaign against Idolatory :

Varanasi has been traditionally known as a city of sacred learning in India, —a topmost centre of Sanskrit studies. This has been a citadel of orthodoxy. Dayānanda decided to settle the issue of Idol worship and other Pauranic concepts once for all through academic discussions at this centre. In October, 1869, he reached Rām-nagar, the place of the Maharaja of Varanasi; this was

an occasion of Vijyadashmi, a festival celebrated in northern India in commemoration of the victory of Rama over his rival Rāvana. The Maharaja at the suggestion of Dayānanda arranged for a historic discussion between Dayānanda and the Pandits of Varanasi at the Anandbagh (a garden). Twenty-seven eminent Pandits surrounded Dayānanda and sat round him. The Maharaja asked his state Pandit Taracharan Tarkaratna to open the debate. The Pandits were asked to show that idolatory had a sanction of the Vedas but they tried to evade the issue and the entire śāstrārtha ended in a confusion. A well known Calcutta paper, *The Hindu Patriot* of January 17, 1870, gave an article from the pen of the editor which contained the following sentences :

The stronghold of Hindu idolatory and bigotry which, according to Hindu mythology, stands on the trident of Siva, and is, therefore, not subject to the influence of earthquakes, has lately been shaken to its foundation by the appearance of a sage from Gujrat. The name of this great personage is Dayānand Sarasvati. He has come with the avowed object of giving a death blow to the present system of Hindu worship. He considers the Vedas to be the only religious books worthy of regard, and styles the Purāṇas as cunningly-devised fables, the inventions of some shrewd Brahmans at a later period for the subservience of their selfish motives. The Vedas,

says he, entirely ignore idol worship, and he challenges the Pandits and great men of Benares (Varanasi) to meet him in argument. Some times ago, the Maharaja of Ramnagar held a meeting in which he invited the great Pandits and the elite of Benares. A curious and protracted logomachi took place between Dayānand Sarasvatī and Pandits, but the latter notwithstanding their boasted learning and deep insight into the śāstras met with a signal discomfiture. Finding it impossible to overcome the greatmen by regular discussion, the Pandits resorted to the adoption of a sinister course to subserve their purpose. They made over to the sage an extract from the Purānas that favoured of idolatry, saying that it is a text from the Vedas. The whole episode shows that the Pandits had made up their minds in advance by all means, fair or otherwise to vindicate their faith and that the Maharaja of Benares by his connivance was a party to this unholy conspiracy."

"The śāstrārtha thus ended in a pandemonium."

The *Tattva Bodhini* of Calcutta reported the incident as follows :

"At this time Svami Dayananda Sarasvatias, a Veda-knowing Pandit, going to Kashi, proclaimed that the Vedas did not enjoin idolatry. Upon this, a ground meeting of the Kashi Pandits and of Pandits

from other places was held under the auspices of the Ruler of Kashi, but not a single Pandit could produce authority in support of idol worship from the Vedas."

A correspondent of the Anglo-Indian paper, *The Pioneer*, writing to the paper, thus said :

"I refrain from giving the details of the discussion, for they would hardly be intelligible to the majority of your readers. Those who take a special interest in the controversy may refer to a small pamphlet entitled *the śāstrārtha*, which can be had from Messrs Brij Bhooshan Dass of Benares. Suffice it to say that the question at issue was whether idolatry is sanctioned by the Vedas, which, according to the orthodox Hindu, are Divine Revelation, The Svāmin maintained that the Vedas do not inculcate idolatry, and the Pandits did not produce at the time, nor they have produced since, a single passage from the Vedas that could dislodge the Svāmin from his position. The answer of the Pandits were extremely evasive. The whole controversy was no better than a regular *tamasha*, for the Brahmins did not confine their argument to the point at issue, but carried on altercations on various points of Hindu jurisprudence, logic and Sanskrit grammar, which had not the least bearing on the main question."

The Maharaja of Benares himself regretted at the

state of affairs at the Sāstrārtha, and when Dayānanda next visited Varānasi he showed utmost respect to Dayānanda, seated him on a golden *sinhāsana* (Lion Chair), himself sitting on a silver seat. He himself put a silver garland round Dayānanda's neck, touched his feet and asked for pardon for what had happened at the Sāstrārtha. Dayānanda with all his graces accepted the offered apology.

From Varanasi, Dayānanda arrived at Allahabad on February, 1870 and stayed at Vasuki Temple, while the Kumbha Fair was taking place. Even in the intense cold winters, Dayānanda could sleep during the nights on a bastion on the Ghat with only a loin cloth on his body. At Allahabad, he had a talk with Devendranath Tagore (Maharsi) and other leaders of the Brahmo Samaj. They invited him to come over to Calcutta at his convenience.

Dayānanda saves a Hindu from becoming Christian.

Some people at Allahabad (Kumbha, February, 1870) becoming dissatisfied with Hinduism expressed their readiness to become Christians. When, however, they came to Dayānanda, he removed their doubts and they gave up their intention to become Christians. Some Muslims also attempted at Allahabad to take Dayānanda's life, but one Madhavachandra Chakravarti saved him. Chakravarti was a rich contractor, originally an overseer, at Allahabad and he was a good debator too. He had with him a list of over one hundred questions against Brahmanism (though he himself was a Brahmana) and

when he discussed them with Dayānanda, he got full satisfaction, and he became a great admirer of Dayānanda. Svami Dayānanda wrote with his own handwriting a text of *Sandhyā* (Vedic Prayer) for Mādhava Babu, (Chakravarty was known by this name amongst his people).

Rev. Mather, a European Christian Missionary used to visit Dayānanda whilst he was at Mirzapur. One day he suggested to Dayānanda to write himself a commentary on the Vedas, if, as he contended, the existing commentaries were all wrong. Dayānanda told him, that the existing commentaries were wrong because, the commentators knew merely Sanskrit language, but they had not practised Yoga and they did not understand what Divine Revelation means. Dayānanda engaged a Bengali, Banwāri Babu, to explain to him *Max Muller's* English translation of the R̥gveda, since he himself did not know English.

Dayānanda, in his early career of public activities, thought of establishing *Vedic Pāthashalas* (seminaries for teaching the Vedas). He started one such at Mirzapur (May-June 1870), and the pupils at the seminary were expected to observe strict discipline of life.

Now onward, Dayānanda started touring from place to place and delivering public lectures on theology and social reforms. He started creating a public opinion in favour of cow-protection and against cow-slaughter; he even wanted to proceed to England to represent to the Queen and the Parliament for the cause of cow. Later on in life,

he started a campaign of taking signatures on massive scale for banning cow-slaughter under law. He wrote a very instructive pamphlet in this connection, the first of this kind in India, entitled *Go-Karūṇānidhi*, pleading the case of cow as regards to her protection.

Dayānanda was very generous in his gestures. Once, a Brahmana gave poison to him in a betel leaf; Dayānanda could get rid of the poison effect by performing the *Neoli Kriyā* (one of the Yogic exercises). The officer of the village, Tahsildar Syed Mohammad arrested the culprit. Dayānanda on this occasion said; "The world is fettered by a chain forged by superstitions and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom. When this evil-minded man does not give up his wickedness, why should I give up my goodness." The official secured the culprit's release on Dayānanda's intervention.

Dayānanda started his campaign tour in Bihar and Bengal. He left Varanasi for Calcutta on April 16, 1872 halted at various places in Bihar, at Arrah for 15 days, arrived at Patna on September 7, 1872, where he stayed for a month; then to Monghyr where he reached on October 4, 1872; left for Bhagalpur on October 18; this place he left on December 15, 1872 for Calcutta, where he stayed in the Pramoda-Kanana Garden of Raja Surendra Mohan Tagore. Here at Calcutta, he had discussions with different shades of scholars. In the midst of these

conversations and discussions, he very clearly asserted several important things :

(1) Whilst discussing with Hemchandra Chakravarti of the Brahmosamaj, he made it clear that the Varnas, in the Vedic age depended not on birth (as the present day, caste system is) but on merits, temperament and profession. The educated persons who know the Vedas are regarded as *Brahmanas*, not those who are born of Brahmana parents alone. Similarly, the persons engaged in the administration, defence and army are to be called *Ksatriyas* and again, those engaged in farming, in agriculture, as well as in trade, are to be recognised as the *Vaiśyas*; and finally, the illiterate and ignorant persons, meant for the above three vocations and who would be serving the society only by their labour are taken as belonging to the last class of the *śūdras*.

(2) In many circles of the scholars, it was assumed that the *Sāṃkhya* of Kapila represents atheism. Dayānanda contended that it was not so. There is no contradiction or conflict between the Six Systems of Indian Philosophy. All of them, integrated as a whole, represent the different aspects of the Vedic Philosophy; only the spheres of their specialization are different, and not their essence. Had the author of the *Sāṃkhya* been an atheist, he could not have believed in rebirth, the Veda and the existence of the souls. In short, as Dayānanda put it, the school of the *Nyāya* of Gotama deals with the topics of

atoms and outlines the details of logic, the *Pūrva Mīmāṃsā* of Jaimini deals with conduct, the *Sāṃkhya* of Kapila with combination and primordial matter, and the evolution. The *Yoga* of Patañjali with *Jñāna* or true knowledge, ethics, and the subject of control over mind, concentration, contemplation and of various kinds of *Samādhis*. The *Vaiśeṣika* of Kaṇāda deals with matter, its characteristics, time and space, laws of causation and atomism and physico-chemical changes, and the *Vedānta* of Bādarāyaṇa Vyāsa deals with the subject of God and reality in the light of the Upanisads. All these six systems acknowledge the authority of the Vedas as the revealed knowledge and they are all theists.

(iii) Babu Keshab Chandra Sen of the Neo-Brahmo Samaj started an agitation against the *yajñopavīta*, the sacred thread. Dayānanda advocated the Sixteen Sanskaras or the essential traditional rituals, of which the sacred thread ceremony is one. Dayānanda gave to his followers a system of the Vedic rituals and how to perform them free from superstitions, in the form of a book, named the *Samaskāra Vidhi* (1877). The sixteen essential rituals are (i) *Garbhādhāna*, rites connected with conception and copulation for the purpose of the child birth. (ii) *Pūṣavana*, to be performed at the second or third month of pregnancy on its sure first indication. (iii) *Simantonayana* or purificatory rite during the fourth or the sixth month of pregnancy. (iv) *Jātakarma* or the foetal rites on birth of the child. (v) *Nāmakaraṇa* or naming of the

child after 11 days or at the 11th month, or at the anniversary. (vi) *Niskramana*, or rites to be performed on taking the child out of the house in the fourth month from its birth. (vii) *Annaprāśana*, to be performed during the sixth month when cereal is first given to the child. (viii) *Cūḍā-Karma*, or tonsure ceremony, at the age of one or three years (or the *Munḍana* i.e., shaving of the whole head). (ix) *Karṇa-Vedha*, or the ceremony for boring the ear at the age of three or five, sometimes for putting ear rings. (x) *Upanayana* and *Vedārambha*, or the sacrament of regeneration by the investiture of the sacred thread at eight years for the children of *Brahmanas*, at 11 of the *Kṣatriyas* and at 12 of the *Vaiśyas*; this gives the right to study the Vedas; the admission ceremony to study in a Gurukula. (xi) *Samāvartana*, or a ceremony at the conclusion of studies; a type of convocation and taking leave of the preceptor; the home-returning ceremony after graduation. (xii) *Vivāhā* or marriage ceremony at the minimum age of 16 for girls and 24 for boys. (xiii) *Grhastha-Āśrama*, or family rituals and daily essential duties, worthy of profession. (xiv) *Vānaprastha* or retirement from the household life at the old age. (xv) *Sannyāsa* or renunciation from the worldly household life, for the public service without accepting posts and honours, the devoted and dedicated life. (xvi) *Antyesthi* or the last funeral rites.

According to the *Amrit Bazar Patrika*, a daily newspaper when Dayānanda went to Calcutta, there was stir

in the society; the old and the young, all men and women became interested in all that Dayananda had to say. Dayananda used to speak in simple, sweet and lucid Sanskrit, which everybody in Bengal could follow. They were surprised to listen to the progressive ideas, free from traditional superstitions coming out of the lips of a person ignorant of English and Western manners.

On March 2, 1873, Dayananda delivered a lecture in the hall of Barhanagar Borneo Company on the utility of *Havana* (the fire or fumigation ceremony). Since the discovery of fire, at the earliest period of our culture and civilization, man started performing fire-rituals. Amongst all the rituals so far known, the fire-ritual is the most ancient. With it started the practice of performing *Yajñas*. Dayananda revived the fire-ritual; this is a multi-purpose institution. The fumigants used in it or conducive to healthy environments; they help in purifying the environments and eradicating air pollutions. The mantras recited during the ceremony are from the Vedas and the Vedic literature; the fire-ritual has helped in preserving the mantras from the earliest times to today when even writing was unknown (not to speak of printing). The *śloka* and *mantra* have nobling and dedicative ideas; the ceremony inculcates the spirit of selfless dedicated actions. The substances put into the fire in a way commemorate the earliest discoveries of man. Some of the earliest such were : (i) the fire itself, (ii) milk and milk products, (iii) the cereals like barley, rice and sesame; (iv) the earliest

discovered medicinal herbs, (v) honey, sugar and sweets. Thus Dayananda revived one of the most ancient rituals. of course, he took out the stigma of superstitions which got associated with their performances.

The *Indian Mirror* of Calcutta, whilst reporting Dayananda's Calcutta lectures said; that all the prominent men of learning had assembled to hear the lecture. The lecturer had a silk *dhoti* on and sat with a great dignity on the lecturer's seat. The lecture began at 3 p.m. After praying to God, the lecturer spoke eloquently for over three hours in simple Sanskrit. He proved the unity of God, the evils of the caste system, and the child marriage by giving authorities from the Vedas. The lecture showed that Dayananda was not only a man of great learning but also a great thinker. His reasoning was irrefutable. From this time onwards, Dayananda took to putting full dresses also on special occasions (prior to it, he used to move in simple token loin cloth only).

Dayananda was in favour of imparting education through Sanskrit, but Sanskrit education was useless unless the Vedas are studied. He also laid stress on the teaching of Ayurveda, the indigenous system of Indian medicine. He pointed out the merits of this system to Dr. Mahendra Lal Sarkar, the great philanthropist and homoeopath, who laid the foundations of the *Indian Association for Cultivation of Science* where Prof. Sir C. V. Raman, our Nobel Laureate made his celebrated researches. Dayananda wanted to have a *śāstrārtha* with the

orthodox pandits of Calcutta, but this public debate could not be arranged—nobody was prepared to stake his reputation against Dayānanda. An organ of the Brahmo Samaj wrote about Dayānanda thus: He is very learned and courteous and is a man of high character but is strong opponent of idol-worship. Sanskrit has become his mother-tongue. People come back delighted after talking to him.

Dayānanda left Calcutta on April 1, 1873, and stayed at Burdwan, Bhagalpur, Patna, Chhapra and Dumraon, and came back to Mirzapur on August 1, 1873 passed through Allahabad, Kanpur, Lucknow and Farrukhabad, Kasgunj, Chhalesar, Aligarh, Hathras and Mathura. He was again at Allahabad and Varanasi in the month of July. He stayed at Allahabad from July 1, to October, 1874. By this time, Dayananda had sufficient practice in speaking through the medium of Hindi, which as pointed out by Keshab Chundra Sen, was the language of people in India, particularly, in Northern India. Prior to this period, some of his Sanskrit writings and speeches were interpreted by orthodox Pandits in Hindi language for ordinary public. Dayānanda was, now by and by switching over to Hindi from Sanskrit. When Sadhu Jawahardas asked Dayānanda reason for this change, he said that he had begun to speak Hindi as the Pandits misinterpreted his discourses. His first lecture in Hindi at Benares attracted a much larger audience. Dayānanda was quick to realize (and he had that

vision to see) that it is only Hindi through which the largest number of people in India could be approached and this is the only language which could claim to be the common language (or rather the National language) of this great country. Later on, he made it imperative to every member of the Arya Samaj to learn Hindi and work through the medium of Hindi (see the Bye laws of the Arya Samaj), of course, Dayānanda used to call this national language of the country as the *ĀRYA BHĀSĀ* or the language of the people of the *Āryāvaraṭa*; the people of this country, in Dayānanda's terminology are to be known as *Ārya*.

Dayānanda takes to Authorship.

Dayananda's *magnum opus* is known as the *Satyārtha Prakāśa* and it was dictated and written under peculiar circumstances. He, as a disciple of his preceptor, Virajānanda, was not in favour of writing any book. It is prerogative of the *ṛsis* only to take to authorship. Only the *ārśa* literature (non-sectarian) is to be taught and prescribed in the syllabus of studies. Prior to 1874, he only spoke and lectured. There have been only three minor publications from his pen :

- (i) *Sandhyā*, published by Jwala Prakash Press, Agra, 1863. No copy of this work has so far been recovered.
- (ii) *Bhagavata Khandanam*, published in 1864. A copy of this work was discovered and published by Yudhisthira Mimamsaka, Sonipat 1971.

(iii) *Advaita mata-Khandanam*, published by Light Press, Banaras, 1870. No copy of this work has been so far recovered.

Dayānanda's visit to Calcutta (December 16, 1872 to April 1, 1873) and perhaps, his contacts with the Brahmo Samaj leaders there brought one personal change and two major changes. The personal change was with regards to his dress. Previously, he used to appear publicly in a bare lion cloth; but now he agreed to put in a full dress. One of the major changes was his switch over from Sanskrit to Hindi in his lectures. His first attempt in this direction was his first speech in Hindi in May, 1874 at Benaras; it was a grand success. Now he could have a direct contact with people of the country in people's language which he had named as *Ārya-Bhāṣā* instead of Hindi. From Calcutta, Dayananda comes to Benaras.

As Jordan writes, it must have been a great disappointment to the Svami to fail once again in this citadel of orthodoxy, where he had previously been so unjustly humiliated at the time of the great public debate. However, the complete success in second purpose of his visit to Benaras was a great consolation. Only three months earlier, at Aligarh, he had long conversation with Raja Jaikishendas about the publication of his lectures in book form. The idea had immediately appealed to the Svami. The great impact of the publications of Keshub, Devendranath, Vidyasagar, and others on the urban intelligentsia had completely convinced him that his own

message had to get into print if it was to exert any significant influence. So, when the Svami and the Raja met again in Benares, it did not take them long to reach complete agreement, and immediate arrangements were made for the writing, printing and speedy publication of the Svami's lectures.

A Maharashtrian Pandit, Chandrashekar, was appointed as translator, and the work started on 12th June, 1874. It was a major task: the volume published runs into as many as 407 closely printed pages, which did not even include the final two long chapters. Lekhram notes that during his stay for over three months at Allahabad, the Svami continued writing his book. It is notable that the biographers mention no public disputes or lectures for this period; writing took practically all the Svami's time. The task was a difficult one because of linguistic problems. Dayananda had ventured on this first lecture in Hindi only one month earlier at Benares, and at that time Sanskrit still played havoc with his Hindi. He probably dictated his material in Sanskrit to the Pandits who then translated it into Hindi. It also seems clear that the Svami did not correct the proofs, as indeed Raja Jaikishendas himself attested. This made it possible for the Pandits to slip into the book certain statements Dayananda would not have approved of.

The volume was published in 1875 at the Star Press in Benares. Not the whole manuscript was printed, how-

ever. There were only twelve chapters in the book; chapter thirteen, on the Muslim faith, and fourteen, on Christianity, were excluded. It has now been firmly established that Dayānanda did in fact write these chapters; they are included in the original manuscript which is held by the descendants of Raja Jaikishendas, and of which the Paropkārīṇī Sabha of Ajmer has a photocopy. It appears that they were excluded not for any sinister reason, but simply because their inclusion would have caused a considerable delay in publication. This transpires from a letter sent by Dayānanda from Allahabad to the Star Press on 23rd January, 1875. In this letter, he urged the Press to get hold of the chapter on Islam which had gone to Moradabad for checking, and to finish printing the whole work within two months, as many people were clamouring for the book.

Thus Dayānanda finished writing this *magnum opus* in a relatively short time. But although the actual period of composition was small, one should remember that the book was essentially a reproduction of the Svami's lectures. He had been giving scores of these since leaving Calcutta, and it is in those lectures that his ideas took shape and gradually clarified themselves. It was those lectures Dayānanda wrote down for the pundits to translate. He was indeed a novice in the field of publication and this method was the cause of many imperfections in the book, as the next chapter will show. However the Svami was now on his way as a publicist of the pen, and

he would never look back, constantly improving his methods of composition and publication.

—(Jordans, pp. 97-98)

Dayānanda would be long known for his literary works. We have already referred to his *Satyāratha Prakāśa* and *Samskāra-Vidhi*. The former book of fourteen chapters deals with the Vedic concepts and propounded by Dayānanda on the basis of ancient authorities concerning philosophy, sociology and theology (in first ten chapters) and the critical review of other theologies, Hindu, Buddha, Jain, Cārvāka, Muslim and Christian. Dayānanda writes in the Preface :

"But in this book, no such sentiment has been allowed any place, nor is there any desire to injure anybody's feelings or do harm to any one. Our only object is that mankind may progress and prosper, man may know what truth is, and what untruth; they may forsake untruth, and accept truth. There is no way to improve humanity except through the preachings of a true teacher."

In another *Sub-Preface* (to the Eleventh Chapter), Dayānanda writes :

"It is incumbent upon all men to look upon things with an eye of justice. The sole purpose of being born as man is to learn what truth is and what is untruth, and not to uphold wrangling. Learned men of unprejudiced mind alone can calculate the harm done in the past, being done in the present, and likely to be done in the future by religious hostilities. As long as mankind is not freed from the habit of falsely denouncing each other religion, the world cannot be happy. It is not

impossible for all and specially for learned persons to be able to accept the truth and reject the untruth, if they give up their presuppositions and ascertain the truth with open mind. It is certain that the differences of the learned people are the cause of the differences among the common people. If learned men, rise above their selfish motives and work for the welfare of all, they can be united today and be of one religion."

Whenever Dayānanda in his writings and utterances has criticised the concepts of other religions, it is with good intentions. All religions, Indian or otherwise, need being purged of untruths, superstitions and ignorance. This is true of Buddhism, Jainism, Christianity or Mohammadanism. Hinduism in India needs to be purged in the first instance.

Another important work of Dayānanda is the *Ṛgvedādi-bhāṣya bhūmikā*, this work is the precursor of his commentaries on the Vedic Samhitas. In this monumental treatise, meant for Sanskrit scholars, Dayānanda has explained the theory of the concept of Divine Revelation, and the claim of the Vedas to be regarded as the knowledge Revealed. The question of the revelation of the Vedas should not be confused with the notion of revelation associated with the Holy Bible or the Holy Quran. Animals have been working through their instincts predominantly; man is a rational being devoid of normal animal instincts: he has to be instructed. The Vedas are the First Divine Instructions given to man, without which he could not have evolved his speech, culture, ethics and knowledge.

We are told that it was at Ayodhyā, that Dayānanda commenced writing his *Vedādhībhāṣyabhūmika*, wrote a good deal of it at Shahjahanpur and Bareilly. Its first publication was arranged at the Lazarus Press, Varanasi (1876).

Another small compilation of Dayānanda is a small book of prayers, known as the *Āryābhivinaya* (1875); other works are the *Astādhyāyi-bhāṣya* (incomplete, not published in his life time), *Pañca-mahāyajña-vidhi* (1874), the *Vedāṅgaprakāśa* (booklets on Sanskrit grammar).

Dynānanda completed his commentary on the *Yajurveda*; it was commenced on Pausa Shukla 13, 1934 Vikrami (1877 A.D.), and completed on Mārgaśīrsa, Kṛṣṇa 1, 1939 Vikrami (1882 A.D.) in about six years time. The commentary on the *Ṛgveda* was commenced on Tuesday, Mārgaśīrsa, Shukla, 6, 1934 (1877 A.D.), the author died on October 30, 1883, and he could comment only up to *Ṛg. VII. 61.2* (The *Ṛgveda* contains ten chapters or *Maṇḍalas*, but Dayānanda could give us his commentary up to the *Maṇḍala VII*, Sukta 61, out of the total 104).

Dayānanda and the Vedas

We have no space here of discussing the merits and demerits of the commentaries of various scholars on the Vedas. Dayānanda follows in his commentaries the technique employed by Yāska, the lexicographer of the *Nirukta*, and Nighaṇṭu, the concepts utilized by the

Brāhmaṇa books like the *Sātapatha*, and according to the sanction of the Vedic grammars, particularly Paṇini's the *Astādhyāyī* and the *Mahābhāṣya* of Pantañjali. The points of significance of Dayananda's interpretation are :

(a) The language of the Vedas are *apauruseya* (non-man composed, i.e., divine and revealed), given to man as early as he emerged out as a cultured being, competent to receive knowledge.

(b) The language of the Vedas is in most fluid form, the most natural, so as to be the source of all other languages, the ultimate source, the words are *Yaugika* (derived from roots with natural meanings) and *Yoga-rūḍhi*, but not *rūḍhi* (one with restricted meaning, depending on usage).

(c) All the *mantras*, of course can have or may have three types of interpretations : (i) *ādhyātmika* or metaphysical, (ii) *ādhidāivika* or natural, or pertaining to life science, or pertaining to the sense organs and the supraphysical system of man, and (iii) *ādhi-bhautika* pertaining to material gross forms or physical sciences. For example, the word *agni* may represent the cosmic fire, the fire out of the wood, the fire-within, and the God-supreme since He alone is the foremost adorable.

(d) The Vedic Mantras have been given to us as a source of true knowledge. God has given us the material world and the *Divine world*. And hence there cannot be a contradiction between what we actually find in Nature and what we read through the Vedic verses.

(e) The Vedic Mantras neither represent history nor mythology. They speak of the glory of our Supreme God, and the world, which according to the Vedic concepts is a *reality* (neither a myth nor a dream) with divine benevolence manifested in it. Our life is also real and purposeful.

(f) The Vedas are meant for all times. They contain in them the *seed* of all knowledge. Whilst they represent the *śruti*, they themselves are not the *śāstras* or the books of systematics. They inspire people to develop *śāstras* to have an understanding of mundane as well as the knowledge of the Supreme.

(g) The Vedic Mantras are meant to study and arrive at truth, they are not meant for rituals and ecclesiastical purposes, but since we have a high regards for them, they can be used for ceremonial purposes also with discretion.

Aurobindo, one of the greatest thinkers of the modern India had the following words to say in respect to the interpretations given by Dayānanda to the Vedic Mantras :

"It is a remarkable attempt to re-establish the Veda as a living religious scripture. Dayananda took as his basis, a free use of the old Indian philology which he found in the Nirukta, Himself a great Sanskrit Scholar, he handled his materials with remarkable power and independence. Especially creative was his use of that peculiar feature of the old Sanskrit to-*ngu* which is best expressed by a phrase of Sayana's "the multi-significance of the roots". We shall see that the right following

of his clue is of capital importance in understanding the peculiar method of the Vedic Rsis."*

"The essential is that he seized justly on the Veda as India's Book of Ages, and had the daring conception built on what his penetrating glance perceived in it a whole nationhood. Rammohan Roy, that other great soul and puissant worker who laid his hand in Bengal and shook her—to what mighty issues, out of her long indolent sleep by her rivers and rice fields—Rammohan Roy stopped short at the Upanisads. Dayananda looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous—an intuition in place of an instinct;"*

A list of complete works of Dayananda

Svami Dayananda's authorship begins from the year 1863-64, and continues till his last. Many of his publications are posthumous. On the occasion of the first Birth Centenary of Dayananda, celebrated at Mathurā in 1925, the *Paropakāriṇi Sabha* of Ajmer published the complete works of Dayananda in 1925, and now again in 1983 on the occasion of his Death Centenary. Pandit Yudhisthira Mimamsaka, has laboured much on the manuscripts of Dayananda, we would request our readers to consult his critical notes on Dayananda's literature in his remarkable publication "*Dayānandīya Laghu-grantha Saṅgraha*" (1975). Here we give below the list of his works :

* For Aurobindo's views, see his "*Bankim, Tilaka and Dayānanda*", Pondicherry.

1. *Samdhya*, published by the Jwalaprakash Press, Agra, 1863. No copy now traceable.
2. *Bhagavata - Khandanam*, published in Agra, 1864. Consult Yudhisthira Mimamsaka's notes.
3. *Advaitamat-Khandanam*, Light Press, Benaras, 1870. No copy of this work has so far been recovered.
4. *Satyārtha Prakāsh*, first edition, Star Press, Benaras, 1875. Only very few copies of this work remain available.
5. *Panchamahayajnavidhi*, first edition, Bombay, 1875. (not available) A second revised edition was published by the Lazarus Press, Benaras, 1878. Several editions now available,
6. *Vedaviruddhmatkhandana*, published by the Nirnaysagar Press, Bombay, 1875. Govindram Hasanand Publication, Delhi.
7. *Vedantidhvantanivarana*, Oriental Press, Bombay, 1875. Available Govindram Hasanand Publication, Delhi,
8. *Shikshapatridhvantanivarana*, with a Gujarati translation by Shyāmji Krishnavarma, published by the Oriental Press, Bombay, 1876; also, published by Govindram Hasanand, Delhi.

9. *Aryabhivinaya*, published by the Aryamandal Press, Bombay, 1876. Many editions available.
10. *Samskaravidhi*, first edition, published by the Asiatic Press, Bombay, 1877. Only very few copies of this edition are available. Several reprints now available.
11. *R̥gvedādibhāshyabhumikā*, published first in sixteen fascicules, from 1877 onwards, by the Lazarus Press, the last two were published by the Nir-nayasagar Press, Bombay, 1878. Several reprints available.
12. *Bhrantinivāraṇa*, published in 1887, probably at the Arya Bhushan Yantralay, Shahjahanpur.
13. *Aryodheshya Ratnamālā*, published by the Chashmanur Press, Amritsar, 1878.
14. *Vedabhāshya*, published in monthly fascicules. The first fourteen issues were published by the Lazarus Press, Benaras, from 1877; the rest were published by the Vedic Yantralay, in 1880 in Benaras, in 1881-91 in Allahabad, and from 1891 in Ajmer. Fifty-one fascicules each of the R̥gvedabhāshya and of the Yajurvedabhāshya were published during the Svami's lifetime. The

- publication of the remaining manuscript continued after the Svami's death. It took another six years to publish the rest of the Yajurvedabhāshya, which cover the whole book. The R̥gvedabhāshya, which only goes upto RV. 7.4.60, took sixteen years to complete. Both commentaries are available in the edition published by the Vedic Press, Ajmer, the former in four volumes, the latter in nine.
15. *Autobiography*, written in Hindi by Dayānanda, and published in an English translation in The Theosophist in three instalments: Vol. I (Oct. 1879), pp. 9-13; Vol. I (Dec 1879), pp. 66-8; Vol. II (Nov. 1880), pp. 24-6. The Hindi version was recently recovered by the Paropkārini Sabha, Ajmer, and was published with the English version from The Theosophist in Paropkārini 17, no. 5 (March, 1975).
 16. *Astādhyāyi-Bhāshya*, not completed, and not published in the Svami's life-time. It has been partly published by Pandit Raghuvir, Ajmer, Vol. I in 1927, Vol. II in 1949.
 17. *Gotama-Ahalya ki Katha*, published by 1879, place unknown. This short work has so far not been recovered.

18. *Sanskrit Vakya Prabodh*, published by the Vedic Yantrālaya, Benaras, 1880.
19. *Vyavaharabhanu*, published by the Vedic Yantrālaya, Benaras, 1880. Several reprints.
20. *Bhramochhedan*, published by the Vedic Yantrālaya, Benaras, 1880. Also printed by Govindram Hasanand, Delhi, 1953.
21. *Anubhramochhedan*, published by the Vedic Yantrālaya, Benaras, 1980.
22. *Vedāṅgaprakāśh*, published in fourteen parts by the Vedic Yantrālaya, Benaras and Allahabad, from 1880 to 1883. All parts are available from the Vedic Yantrālaya, Ajmer.
23. *Gokaruṇānidhi*, published by the Vedic Yantrālaya, Allahabad, 1881. Several reprints available.
24. *Satyārth Prakāśh*, second revised edition, published by the Vedic Yantrālaya, Allahabad, 1884. Numerous editions are available. The best by far is that edited by Y. Mimamsak, Sonipat, 1972.
25. *Samskaravidhi*, second revised edition, published by the Vedic Yantrālaya, Allahabad, 1884. The best edition available is the one edited by Y.

Mimamsak, Sonipat, 1971. Several other reprints.

Foundation of the Arya Samaj

Dayānanda is the founder of the Arya Samaj Movement in India. The first suggestion of laying the foundation of an organization to work for his mission came in 1874. Perhaps the first Arya Samaj was established at Rajkot on January 16, 1875, but it was short-lived and within 4-5 months, it was closed down on the deposition of Maharaja Malhar Rao Gaekwad, Baroda. A detailed Constitution was drawn. Later on at Bombay, the formal foundations of the Arya Samaj were laid on Caitra Shukla 5, 1931, i.e., Saturday, April 10, 1875, in Dr. Manikji's garden near the Prarthana Samaj Hall on Girgaum Road at 5.30 p.m. The Constitution drafted at Bombay was revised at Lahore, and in 1877, the well known Ten Principles of the Arya Samaj received their final form, since then, the Arya Samaj Movement got a momentum, and by and by the Arya Samajas were established in all the principle towns of the country. The Lahore Arya Samaj was established in 1877, where the membership soon rose to three hundred and above. The Delhi Arya Samaj was established on November 1, 1876, Danapur (Bihar) in April 1878, Farrukhabad (U.P.) July 12, 1879, Kanpur in 1879, and Jaipur and Ajmer in 1881 and so on (about 15 in the Punjab, 6 in Rajasthan, 9 in Bombay 48 in the Uttar Pradesh and so on up to 1883). (Vide 'Arya Samaj Ka Itihasa', Vol. I by Satya Ketu, 1982, p. 603-04.)

Dayānanda and the Theosophical Society

I shall not take up here other salient features of Dayānanda's life. One must have heard of the great Theosophical Society founded in America by Colonel Henry Olcott and Madame Blavatsky. The Colonel became acquainted of the activities of Dayānanda through a person Moolji Thakurshi. Hari Chand Chintamani, President of Arya Samaj, Bombay, was also introduced to the Colonel. The correspondence started between Chintamani and Colonel, and as a result of which Chintamani became a member of the Theosophical Society. Shortly afterwards, the Colonel wrote a nice letter to Dayānanda, and the correspondence between the two started. In one of the letters, a resolution was communicated to the effect, that "at a meeting of this society, held at New York, on 22nd May 1878, it was upon motion of Vice-President, seconded by the Corresponding Secretary, H. P. Blavatsky unanimously resolved that the Society accept the proposal of the Arya Samaj to unite with itself, and that the title of this Society be changed to the "Theosophical Society of Arya Samaj of Aryavarta." Further "Resolved, that the Theosophical Society, for itself and branches in America, Europe and elsewhere, recognize hereby Swami Dayānanda Sarasvati Pandit, founder of the Arya Samaj, as its lawful Director and Chief. (Issued from New York, 22nd May, 1878, signed by Augustus Gustum, Recording Secretary.)

After a good deal of correspondence, it was decided

that Colonel and Madame Blavatsky should come to India and meet Dayānanda and discuss over the matter personally. Dayānanda wanted to carry the message of the Vedas to Europe and America, and therefore, he welcomed some of the suggestions of these two leaders of the Theosophical Society. They met Dayānanda at Saharanpur on April 29, 1879. Both these Americans attended the Arya Samaj meeting at Meerut also (May 5, 1879). Dayānanda got convinced that the mission of this organization was quite different from the mission of the contemplated Theosophical Society. Dayānanda stuck to his position in respect to the Vedas and other grave matters. Colonel Olcott and Madame Blavatsky, it was so discovered, did not have faith in God even. They practised superstitious occultism. It was in the interests of both the societies to work on their own lines. And thus they parted.

Dayānanda with Christian Missionaries : Suddhi Movement

Dayānanda's visit to the Punjab (1877) had a good deal of historical significance. He was invited to visit this province by eminent reformists like the renowned author, Kanahiyalal Alakhdhari, Sardar Vikramsingh Ahluwalia, an eminent Sikh leader, Pandit Manphul and Munshi Harsukh Raj of Kohinoor Press, and also by some members of the Brahmo Samaj, and Sat Sabha. Very soon the conservative Hindus of Lahore realized that Dayānanda was a formidable opponent of traditional hypocrisy and Hindu superstitions. Hindus went to the extent of

calling Dayananda an athiest, a spy paid by Christians. In protest to Dayananda's onslaught they established Sanatana Dharma Raksigi Sabha.

As J. T. F. Jordens has observed in his book *Dayānanda Sarasvati : His Life and Ideas*, there seems not to have been strong Muslim antagonism towards Dayānanda, at that time and although he gave some lectures about Islam, they were few; whereas the orthodox Hindus were his constant target; the Muslims were not. Some of the Muslims were quite friendly. When at Lahore, the Brahmos refused to give hospitality, Dayānanda was given a home by the eminent Muslim Doctor Khan Bahadur Rahim Khan and the Amritsar Arya Samaj was established within the residence of Miyan Jan Muhammad. When the Jhelum Samaj was thinking of converting a Muslim, Dayānanda advised against it as inopportune in the circumstances. There had been a happy dialogue between Dayānanda and Muslim Maulanas at Jullundhar on transmigration of soul and on miracles. It is said, that Maulvi Ahmad Hasan with all this competence and composure "did not give Dayānanda the chance of scoring with eclat, which his Hindu opponents often gave him by their very incompetence.

At Gujranwala, a renowned debate was organized between Dayananda and Christian missionaries. People in thousands came to witness this debate. For two successive nights, the debate continued on "the identity and difference between God and the soul". The space was

too small to accomodate the crowd. Dayānanda invited missionaries to join in the debate in an open space, not far from the Church. When they declined to come, Dayānanda "took the floor himself and gave one of his caustic criticisms of the Bible".

The prominent missionaries of the Punjab soon realized, that a person like Dayānanda cannot be ignored, and his impact on the society cannot be taken up lightly. Dayānanda, by and by, was training the Hindu society for something inconceivable to them. "It was the emergence of a new idea of Dayānanda, the concept of *Shuddhi*". —(Jordans). Christians also very soon realized how real a threat he was.

As Jordans (p. 169) has rightly remarked, this was an ancient Hindu concept, referring to the quality of purity necessary for the proper performance of *dharma*, which includes ritual and social duties. By extension the term also indicated the rite by which pollution is removed, and *access* to dharma is restored. It gives back the right to perform the rituals and to participate in the social life of the caste. In the nineteenth century, the term first appeared among the reformers in the context of crossing the *Kala Pani* (काला पानी) the black waters. Those who had journeyed outside India would necessarily have had many contacts with polluting materials and persons. They were, therefore, on their return required by the orthodoxy to submit to a *rite* of purification. Many reformers repudiated this rule and so did Dayānanda. The second

use of the term was for the reinstatement of a lapsed Hindu, perhaps somebody who had been converted to another religion. Orthodoxy was very reluctant to accept such reinstatement. The Pandits forgot that it was an ancient custom: the *Athārvaveda* and the *Brhmanas* prescribe the rite of *vrātyastoma* (ब्राह्मस्तोम) for readmittance of those fallen beyond the pale of Aryan Society and the later law books like the *Davalasmṛti* probably written after the early Arab raids, prescribe lengthy provisions for the readmission into Hinduism of people forcibly converted. (Jordans, p. 169-170).

It is significant that it was in the Punjab that Dayānanda first mooted the conception of *Shuddhi*. It was first raised at Ludhiana, the Svami's very first stop in his Punjab tour. Dayānanda prevented Ramsharan, a teacher at a Mission School, from being baptized to Christianity. In the Punjab tour, Dayānanda realized that conversion to Christianity is a great threat to Hinduism. At Jullundur he gave a lecture on *Shuddhi* and himself performed the reconversion of a Christian. At Amritsar, some forty students of a mission school were on the point of being Christians. Dayānanda's teachings prevented them from conversion. This incident upset the Reverend Waring. He decided to send Pandit Khansingh, a Christian missionary, to have a debate with Dayānanda. But the result was just the opposite. The pandit was so impressed with the logic of Dayānanda that he became Dayānanda's follower. This episode led to the reconversion of some Christians.

Prior to Dayānanda, such a phenomenon never occurred in the history of the advancement of Christianity in India. This made missionaries early to realize the potential threat of Dayānanda's message, although they would not feel its full impact till the eighties. The Arya Samaj slowly gained popularity in the Punjab, was even welcomed by Hindus who otherwise were still opponents to the new renaissance, heralded by Dayānanda's movement, particularly on the score of idolatory and other tradition-ridden practices.

Dayānanda and Sikhism

Dayānanda got an opportunity of studying Sikhism in the Punjab, and the other non-idolatory sects as of Dādu and Kabir. He gave two lectures on Sikhism, one in Multan and the other in Amritsar. The Amritsar reaction was strong; the militant *Nihangas* threatened to assassinate him. But this was an isolated instant. Normally the relations between the Arya Samaj and the Sikhs were cordial. Individuals like Bhai Jawaharsingh even held a high position of Secretary of the Lahore Arya Samaj in 1878. The cordiality however did not last long; by and by it led to serious the Arya-Sikh confrontation. Today, in 1983, the Sikh, on the political plane, has become a menace to India's solidarity by his demands of a separate State for Sikhs in the Punjab. We very much wish, this remains a passing temporary phase, and the Sikh remains an integrated part of the Bhāratīya Community, with old traditions.

Dayānanda's system of Integrated Education—Indian

Universities on the European pattern were for the first time came into existence in 1858, after the Indian Mutiny of 1857; the first three universities started were of Calcutta, Bombay and Madras, the three Presidencies. Dayānanda does not comment anywhere on this university pattern of education. Sanskrit was still the medium of serious instructions in different centres of the country, and the Brahmana had the supreme privilege of being the priest, a teacher, a physician and an astrologer. There were a large number of Sanskrit study centres where grammar, theology and literature were taught, and here and there, a few centres for philosophy and the Vedāngas. Dayānanda had the vision of drawing for the first time a systematic integrated course of syllabus for a graduate. In his *Satyartha Prakash* (Chapter III), he has outlined this scheme. In this integrated course, he starts with a child of 6 to 8 years of age. The first years are to be devoted to proper pronunciation and accentuation of vowels and consonants. Pāṇini's *Aṣṭādhyāyī* and *Śukṣā* are included in the early syllabus; the sutras or aphorisms are to be memorized in the initial years and Patañjali's *Mahābhāṣya* is to be taught in later years. (Three years are devoted to this study). Then six to eight months are devoted to the study of Yaska's texts; the *Nighaṇṭu* and the *Nirukta*; and then a few months for Pingala's *Prosody*. The student is given a good practice to compose poems in Sanskrit metres (4 month's syllabus). Then the student is to go through the *Manusmṛti*, the *Rāmāyaṇa* and the *Mahābhārata*. Thus the student gets

acquainted with the Āṛsa literature. Now he can devote a year or so for the study of the *Upanisads* and about two years for an integrated course of the Six Systems of Indian philosophy. Now he devotes some six years for the study of the *Vedas* the *Brāhmaṇas*, and the *Vedāngas*. Finally, he devotes a few years for the study of the ancient systems as of medicine, health and surgery (four years or so, for this). Now if the student wishes so, he can join the military science academy and learn defence sciences, as well as politics, civics, social and administration sciences (*the upavedas*). Dayānanda included in the syllabus only the *Asāmpradāyika* (non sectarian) Āṛsa books only, Dayānanda was the first theologian of his times to welcome western science, technology and sociology (which are universal and non-sectarian). He saw no conflict between science and theology, science and philosophy, or theism and sciences. He stood always for picking up true and unbiased knowledge, and for adopting it for the uplift of an individual and for the elevation of the society. To him, the divine knowledge and the natural laws mean the same. Thus he saw a coherence between the *śruti* and the *śāstra*.

To give a practical form to his vision and imagination, he founded a few *Pāṭhaśālās*, or schools. In 1873-74, under the instructions of Dayānanda, was founded an Ārya Sabha to run the school and it was planned to publish a monthly magazine called the *Ārya Prakāśa*. Obviously Dayānanda had given careful thought to the

project and try to organize it well so as to avoid the failure which befell his other schools. However, like all other school ventures, this failed, even more rapidly and by February, 1875, the School was dissolved. Dayānanda had been so busy else where that he could not give his personal attention to the administration of these schools.

In this connection, Dayānanda's following announcement in the *Bihar Bandhu* of July 8, 1974 will be of importance :

"The *Pūrvamīmāṃsā*, the Vaiśeṣika, the Nyāya, the Pātañjala Sūtras, the Vedānta, the ten Upaniṣads, the Manusmṛti, the Kātyāyana, and the Gṛhyasūtras will be taught at the Pathshala, and later, the Vedas and their branches will also be taught : a grammarian will teach the Aṣṭādhyāyī, the Dhātupāṭha, the Gaṇapāṭha etc., the Nighaṇṭu and the Nirukṭa will also be taught, and the people of all the varṇas will be admitted".

Dayānanda removed the Benaras Pathshala from Kedar Ghat to the Dasaśvamedha Ghat, and we are told, he sent Pandit Shiva Sahai of Kanpur to collect donations from Lucknow, Farrukhabad, Shahrullapur and Kanpur for the Pāthshālā.

Dayānanda with Princes in Rajasthana :

The Tragedy.

It is painful to describe the last incidents of the life of Dayānanda. The two years, 1881 and 1882 were spent in Rajasthana. Raja Naharsingh of Shahpur invited Dayānanda to his State (March 9, 1883), where he stayed for some two months and a half. Whilst he was there, he got an invitation from Maharaja Jodhpur also. At the time Dayānanda visited this State, it was virtually governed by Muslims; one Faizullah Khan was the Prime Minister. It is said that the Maharaja Jaswant Singh of Jodhpur was also interested in a Muslim woman Nanhijan (or Nanhi Bhagatin, in case a Hindu) of ill-fame. The administration was loose. Dayānanda could not see the Maharaja for fifteen days. On the sixteenth day, perhaps on persuasion of Maharaja Pratap Singh, he came to meet Dayānanda. He did not realize that Dayānanda was not an ordinary Sādhu or Sannyāsin, like so many others. It was decided that the Maharaja would be instructed by Dayānanda on the Raj-dharma (the duties of a prince). Dayānanda's lectures in the State also created a stir. His dominating personality caused jealousies in the official circles. It is said that once, when Dayānanda came to visit the Maharaja in the palace, he found the Prince with his favourite ill-famed woman. Dayānanda, in his most natural way, took objection to all this, and rebuked the Prince.

Evidently, Dayānanda was not satisfied with the type of life, the Maharaja of Jodhpur was living. He expressed his sentiment in a letter which he wrote to Maharaja Pratap Singh (September 22, 1883). He very much wished to leave Jodhpur. A few days after the despatch of this letter, Dayānanda caught a bad cold; but he did not take it seriously, nor reported to anybody. On 29th September evening he took milk and retired to sleep. Suddenly in the night he felt a violent pain in the region of his stomach, and a dull and heavy sensation in the chest; however, he bore the pain and did not wake any one. The pain then subsided a little; he rinsed his mouth and again went to sleep and slept till late hours—quite unusual in his case because he was an early riser. He tried to vomit out but to no relief. It is difficult to say that he had an inkling of having been poisoned. Dr. Suraj Mal was called to treat. But the trouble went on increasing. Maharaja Pratap Singh who heard of the illness late on September 30, sent Dr. Ali Mardhan Khan to attend Dayānanda. On October 2, the Doctor administered certain pills and next day gave a purgative. The patient became very weak, and with every motion he fainted. On October 15, Dr. Adam came to see Dayānanda at the wish of His Highness. The case was declared as hopeless and the patient was advised to be shifted to Mount Abu. All arrangements were made and at the time of his departure all the dignitaries of the State were present including the Maharaja with his brother Maharaja Pratap Singh. Dr. Suraj Bhan accompanied the patient. Dayānanda's condition was fast deteriorating.

Everybody was in real distress. His condition on the twenty-third of October was that of a man in the utmost state of exhaustion. He could speak only with effort; could not turn in his bed without a good deal of assistance, the body was full of blisters and hands and feet were cold, of course, he was in good senses. At the desire of His Highness Maharaja of Jodhpur, Dr. Adam and his Assistant surgeon Gurucharan Das came to see Dayānanda but nothing could provide relief to the patient. At last it was decided under these conditions to remove Dayānanda to Ajmer. On the 29th October, the entire body became covered with blisters. How did it all happen? Was Dayānanda ever poisoned? Who had played the mischief and at what stage? Where was the neglect in treatment? These have been the questions and suspicions. But it was all too late now. We are told that on the 30th October, Hakim Pir Imam Ali came and saw the patient. After having thoroughly examined Dayānanda, he expressed it as his opinion, that he had been poisoned (by arsenic or something of the type). It was too late for the treatment since by now the poison had been fully absorbed in the system. But no efforts were made in any quarters to make an enquiry in respect to the suspicion of poisoning. Dr. Newton was now called in. The cough at this time being most troublesome he had three or four seers of poulticed (linseed boiled in milk) prepared and applied to the chest of the sufferer. But no good came of it; no relief could be provided. The doctor declared that he had seldom come across a person who under such suffering was so calm

and resigned, and so self-contained. Dayānanda now threw the poultice away, saying "this is worse than useless now."

At 11. A. M. Dayānanda was seated on a chair to respond to the calls of nature for the last time. When he was clean, he took water with his own hands, and performed his ablutions, thoroughly cleaning his mouth with a dataun, a twig used as tooth brush. After this, he lied down on the bed, and slowly did some *Prāṇāyāma* (breathing exercise), and went into the contemplative *Samādhi*.

Dayānanda was staying in the Bhinai House, at Ajmer outside the Agra Gate. The news of serious illness had gone to Lahore and other places. The Arya Samaj had already deputed Gurudatta and Jivandas. Pandya Mohunlal Vishnulal had come from Udaipur. Dayānanda was also conscious of his nearing end. He had got distributed copies of WILL. Dr. Lachmandas attended him.

He got some shawls and other articles worth Rupees 1200/-, and placed them before Lachmandas for acceptance, but the latter declined to take them saying "Maharaja, if I had money I would give all you want to give me, for each hair of your body." Dayānanda was pleased with the remarks; he blessed him saying, "True Aryas are like this, and true sons of the Aryavartta act so". There was some improvement on October 29, and by mistake his bed was taken out in the verandah, where Dayānanda could enjoy some breeze.

Dr. Lachmandas got alarmed; he at once got the bed shifted in the room, he was apprehensive of a relapse in the night thereby Dr. Lachmandas and Guru Dutta kept a vigil by turns at night. At about twelve in the night, Guru Datta found the pulse missing and breathing stopped; Doctor Lachmandas took out some blood and the pulse reappeared and breathing started.

October 30 was the Dipavali day, a holy festival, for lighting myriads of lamps in the houses as a historical commemoration of several events. At the suggestion of friends hoping against hopes, Colonel Newman, the Civil Surgeon of Ajmer, was called. He merely expressed his wonder at the calmness of the patient, not a syllable of complaint passing his lips. He admired Dayānanda's exceptional courage. Dr. Newman was again consulted at 3 or 4 P.M., he recommended the application of poultice; Dayānanda got himself shaven; and paid rupees five to the barber as a blessing.

In the afternoon Dayānanda had a motion, and then he lied down on the bed. Lala Jivandas asked Svami Dayānanda where he was. The answer came from the patient; "In God's will". A little after 4 P.M., Dayānanda called for Svami Ātmananda Sarasvatī. He came and stood in front of Dayānanda asked him to stand behind him or sit near his head, and then asked him whether he wanted anything. He said that he was praying for Dayānanda's recovery. On this Dayānanda remarked, "This body is made of matter how can it recover." Dayānanda then

blessed Svami Ātmananda by saying: 'Be happy.' The same blessing he gave to one Gopalgiri who had come from Varanasi. Dayananda sent for two shawls and Rs. 200, and said, "Divide them between svami Ātmananda and Bhimasen (one who used to assist him in his writing work.) The end was fast approaching. People who had come from outside stood by the side of the bed. Dayananda looked at them, and said, "Be brave don't be discouraged." Dayananda was perfectly calm.

Now it was 5 O' clock of the evening. He asked his visitors from outside to stand behind him, and also asked the doors and skylights to be opened, and enquired the date according to the traditional Indian calendar, the week and the *paksa* (bright-half or dark-half) It was *Amavasya*, Tuesday of the dark half of the month. When told so, he looked at the roof, and started reciting the Vedic Mantras. Then he did *Upasana* in Sanskrit, then recited God's attributes in Hindi, and then with pleasure took to the recitation of the *Gāyatri* verse; then opened his eyes and finally said, "Oh Merciful, Almighty. This is thy will, This is thy will, let it be done. Ah, What a *Līlā* is thine" With these words spoken, he threw his breath out, and he was no more. It was 6 p. m. of October 30, 1883. His mortal remains were cremated in the conventional manner.

We shall conclude the life sketch of one of the Greatest Men ever lived, Maharsi Svami Dayānanda Sarasvatī,

with a tribute from the pen of our poet Rabindranath Tagore:

"I offer my homage of veneration to Svami Dayananda, the great path-maker in Northern India, who through bewildering tangles of creed and practices—he dense undergrowth of the degenerate days of our country cleared a straight path that was meant to lead the Hindus to a simple and national life of devotion to God and Service of man. With a clear sighted vision of truth and courage of determination he preached and worked for ourself—respect and vigorous awakening of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India when it revealed its personality in freedom of thought and action in an unclouded radiance of spiritual realization."

(Shantiniketan, July 15, 1933)